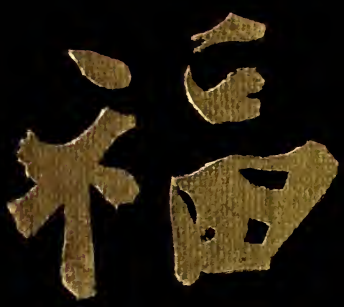
THE NANKING MONUMENT OF THE BEATITUDES



BY
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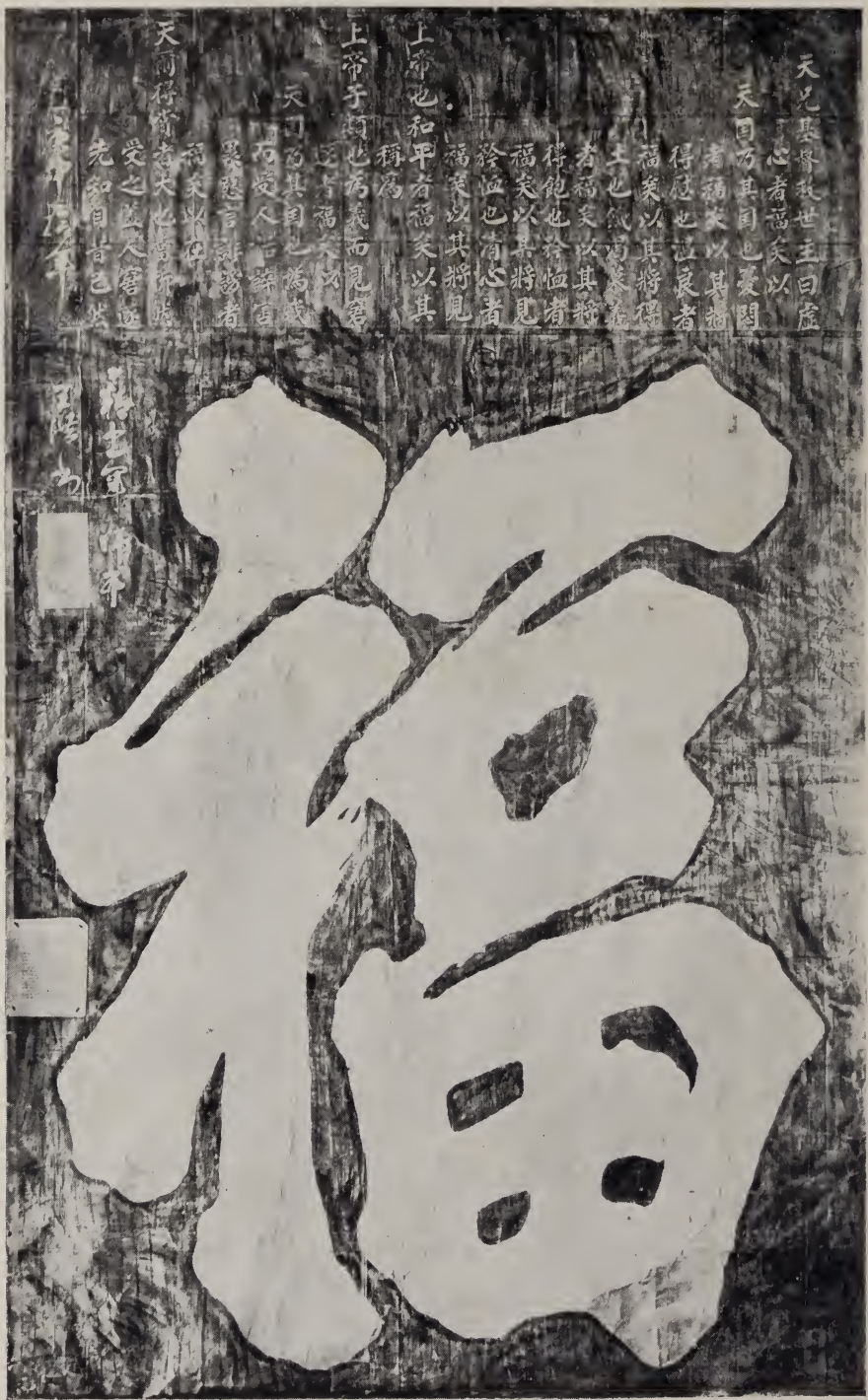

THE NANKING MONUMENT OF THE BEATITUDES.

From the Rubbing in the Bible House, Queen Victoria Street.

(By kind permission of the Directors of the British and Foreign Bible Society.)

[*Frontispiece.*

THE NANKING MONUMENT OF THE BEATITUDES.

BY

THOMAS JENNER.

Printed for Private Distribution.

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BY THE SAME AUTHOR.

字 典 標 目

TSZE TËÈN PIAO MŨH.

A GUIDE TO THE DICTIONARY

AN ESSAY

EXHIBITING THE 214 RADICALS OF THE CHINESE WRITTEN LANGUAGE, ARRANGED ACCORDING TO THE SYSTEM OF MR. WILLIAM STOKES,

TO WHICH ARE ADDED REMARKS ON THE HISTORY, GEOGRAPHY, AND ARITHMETIC OF THE CHINESE,

ALSO

ジテン ヒヤウ モク

JI-TEN HIYŌ MOKU

BEING A LIKE TREATMENT OF THE KATAKANA SYLLABARY OF THE JAPANESE LANGUAGE, THE HISTORY, ETC., OF THAT EMPIRE.

LONDON:
LUZAC & CO., 46, GREAT RUSSELL STREET, W.C.

The character 福 on the cover is a reproduction of the antepenultimate word as written in the following impromptu poem, by H.E. 郭大人, *Kwoh Ta-jen* (the first Chinese Ambassador to the Court of St. James's), which he inscribed in an album (*circa* 1876). A record full of tender memories to the survivors among those assembled on the occasion referred to. Chinese scholars will be able to trace, with varying degrees of accuracy, the nature of those memories:—

"You may break, you may shatter the vase, if you will;
But the scent of the roses will hang round it still."

華燈明鏡照階除
天氣微寒近雨餘
坐中長老談元理
酒酣惠我福音書

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FOREWORD.

Dr. Johnson furnished the following definition in his "Dictionary of the English Language":—

"Lexicographer: A harmless drudge, that busies himself in tracing the original, and detailing the signification of words."

And in similar vein,

John Howard, the Philanthropist, compares himself to the plodder who goes about "to collect materials for men of genius to make use of."

If, in a very small measure, the preparation of the following pages has enabled me to share in these experiences, I can only say that it has been delectable drudgery and pleasant plodding, while, with a keen sense of their imperfections, I have requested the binder to supplement them with some blank leaves, in the hope that "men of genius" will not be failing to amplify and, if needful, to revise their deductions. I should thankfully receive such comments, if communicated.

My thanks are specially due to the Rev. James Thomas, Metropolitan Secretary of the British and Foreign Bible Society, for obtaining for me the generous sanction of the Governors for the photographic reproduction of the Nanking Tablet inscription; also to Professor Parker, of the Victoria University, Manchester; Rev. A. N. Johnson, Home Secretary of the London Missionary Society; Mr. H. F. Pan, of Peking; Mr. H. Aldridge, of the British Museum Library, and others, some of whom are mentioned by name in the text, for their kind and willing assistance.

T. JENNER.

Star Hill, Rochester,
22*nd April*, 1911.

INTRODUCTION.

NEARLY half a century having elapsed since the suppression of the Tai-ping rebellion, which cost, it is computed, the loss of 20,000,000 lives, the time has apparently arrived when the enquiries of the historian, quickened by remarkable developments in the Far East during that half century, are increasingly being directed to that epoch, and its effects upon China in particular and other nations in general.

Disowning any intention or ability to dissert upon the general subject in a way which, I believe, its importance demands, and still awaits the services of an abler pen, I select for my humble essay one feature and circumstance of typical import which has, I fear, hitherto received but very scant notice.

It is thus briefly introduced in Canton's "History of the British and Foreign Bible Society." The reference is made in a footnote. The portion of the text to which this note is appended presents so clear a *résumé* of the circumstances of the rebellion that we think it well to quote it in full:—

"In August, 1850, an insurrection broke out in Kwang-se. Under the title *Teentih* (Heavenly Virtue), the insurgents proclaimed a youth supposed to be the lineal descendant of the last Emperor of the Ming dynasty, and the rebellion spread to Hoo-pih and Hoo-nan. For a while, indeed, it seemed as though the disorganised hordes would be crushed by the Imperial forces, but at the critical moment a born leader appeared in Kwang-se in the person of Hung Sew-tseuen. Energetic, an enthusiast, a visionary, a convert—or, if not a convinced Christian, at least familiar with the Scriptures and the principles of Christianity—he put himself at the head of the insurgent hosts, swept northward into Hoo-nan and Hoo-pih, captured Woo-chang at the confluence of the Han and the Yang-tse Keang, moved down the river, and in 1852 entered Nankin, and proclaimed himself Teen-Wang (Heavenly King), first Emperor of the Tai-pings (the Princes of Peace). As to what other lengths Oriental hyperbole carried him rumour has many things to add:—'The True Lord of China,' 'Monarch of all beneath the Sky,' 'Restorer of the Worship of 'Shang-ti, the True God,' 'Second Son of God,' 'Younger Brother of Christ Jesus.'

"A capable, intrepid, aspiring man, this Teen-Wang, with a subtle brain in unstable equilibrium; religious in a confused fiery fashion; and as sincere as a man compact of such elements may be. As far back as 1834 he was one of those who received Leang-Afa's tracts and leaflets regarding the good tidings of the Scriptures. Three years later, lying ill of fever, he felt himself lifted into heaven, and saw in the spirit

'many things that confirmed the new doctrines which had occupied my thoughts.' In 1846 he resided in Canton that he might obtain further instruction from Mr. Roberts, the American missionary.

"After he had established his power at Nankin he published several portions of the Bible from Gutzlaff's version. Genesis, Exodus, Numbers, St. Matthew appeared before December, 1853—evidently instalments of the entire Bible. The books were emblazoned with the Imperial arms, and bore on the title-page the legend: 'A New Edition issued by the Heavenly Dynasty of Tai-ping, in the third year of his reign.' They were meant to be among the text-books for the examinations of the future Literati.* He wrote tracts or brief treatises, some of which breathed a naive, broad-minded benevolence: 'God over all cherishes and nourishes distant people; God over all nourishes the Chinese people too; and although under heaven there may be a great many men, yet they are all one brotherhood.' In the matter of idolatry, however, he was stern and radical. Wherever his armies passed the temples of the ancient worship were demolished, the false gods were cast to the bats and the moles. Off Silver Island the men on board H.M.S. *Hermes* saw one of the mighty rivers of China sweeping down the *débris* of her secular idols, and the sea-birds perching on the colossal Buddhas as they floated out to the great deep."

["History of the British and Foreign Bible Society," by W. Canton. Vol. II. pp. 404–6.]

The large sign represents the Chinese synonym for happiness or blessedness, used as a form of salutation outside some Chinese houses.

The smaller characters above are the Eight Beatitudes, and this is the only instance in which the Christian Beatitudes are known to have been publicly adopted.

The pink slab is the seal of the "Shield King," the leader of the Taiping rebellion. The whole was on stone at the side of the entrance to the palace of the Shield King in Nanking, and was destroyed by the Imperial troops at the capture of the city.

This rubbing of the stone was presented by Mr. A. Wylie, the Society's agent at the time in China.

Annexed is a copy of the original descriptive label which appears in the frontispiece to the left of the lower portion of the large character 福, *Fu*.

Having met Mr. Alexander Wylie (A.D. 1863) in the chambers of Rev. Jas. Summers, King's College Professor of Chinese, it was my privilege to enjoy his friendship from that date until the time of his last sickness, and to be one of the mourners on the day of his interment in his father's tomb in Highgate Cemetery, Thursday, 10th February, 1887.

* In the Bible House may be seen a rubbing of the stone at the entrance to the palace of the "Shield King," in Nankin, which was destroyed by the Imperial troops at the capture of the city in July, 1864. Prominence is given to the Chinese equivalent for "Happiness" or "Blessed," the form of greeting used outside some Chinese houses. Over this are inscribed in smaller characters the eight Beatitudes, and this is the only instance in which the Christian Beatitudes are known to have been publicly adopted.

The following extracts from the Introduction to his posthumous work, "Chinese Researches," afford some idea of his worth and the high esteem in which he was held by those who knew him and his untiring labours:—

"A better man, I think, I never knew, whether in what he laid down as to be done or what he did. In his own province of Sinology, which was rather bibliography than archæology, he was greatly valued, and I have heard scholars of note admit their obligations to him. I wish to express my sympathy with those who survive him, and my respect and regard for the man himself."—SIR THOMAS WADE.

"He gave disinterested aid of the most valuable kind to all who appealed to him for assistance on subjects needing research in Chinese literature."—REV. J. EDKINS.

"Wylie never neglected his duties as a missionary; I think I shall be quite right in saying that he may be set as an example, not only to his fellow-workers in the evangelical field, but also to men of science at large. Alexander Wylie's name ought to be a pride to his profession and to his country."—M. H. HENRI CORDIER.

"Mr. Wylie had a rich fund of humour, which made him a charming companion. Little children especially were attached to him; his tender, gentle nature at once went forth to them. Withal he was a man of deep yet simple piety, a man of prayer, and a constant student of the Bible which he was living to print and circulate. In peril, in suffering, and in toil he laboured conscientiously and devoutly, as one who worked for the Saviour of the world."—REV. JAMES THOMAS.

"One of the most remarkable and lovable of the Protestant missionaries of the old school was Alexander Wylie, who has been styled the 'Livingstone of China.' He originally came out in 1847 as a printer for the London Missionary Society, for whom he subsequently did much colporteur and general work; having lost his wife within a year of his marriage to her, he thenceforth resolutely gave himself up to a solitary life of labour and self-sacrifice. Even the Jesuits, who are no lovers of Protestants, habitually speak of 'le regretté Wylie.'"—PROFESSOR E. H. PARKER.

Rehearsing these testimonies of others recalls the following little dialogue which passed between us when I met Mr. Wylie on the occasion of his final return to England in 1877:—

T. J.: "I watched the China papers for an account of the leave-taking of M. le savant Wylie, the testimonial, etc., but I could not find it. I must have missed it."

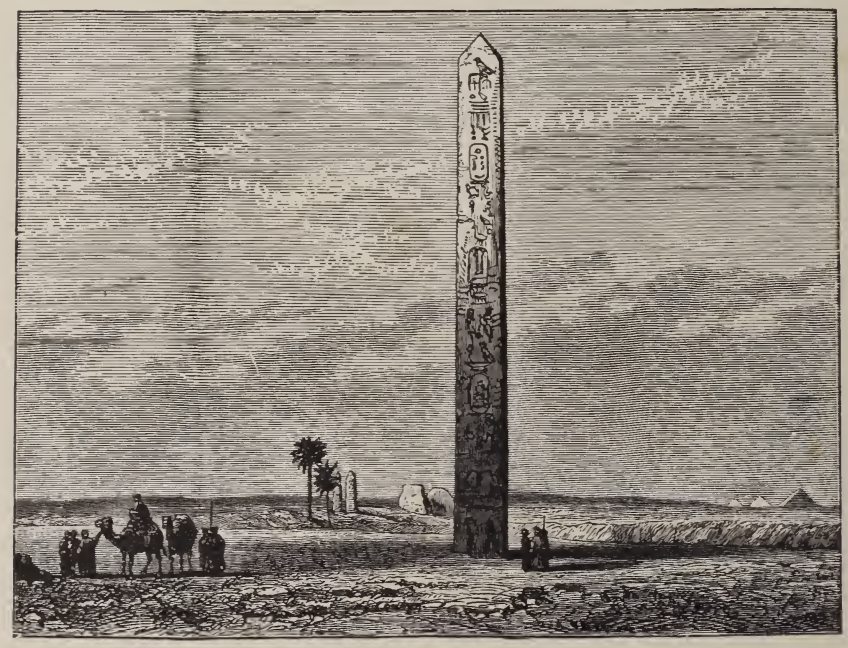
A. W.: "Yes, Mr. Jenner; I expect you missed it, for I missed it myself. My old *Sien-sang* met me on the bund in Shanghai, to see me on board the steamer, at 7 a.m. That was the leave-taking, and it well accorded with my own wishes."

T. J.: "Well! Mr. Wylie; I trust, now that you have retired from your loved and valuable labours in China, you will long enjoy *otium cum dignitate* in old England."

A. W.: "No! Mr. Jenner; I do not expect to do much diggin' taties."

Such was the characteristic rejoinder of the learned, genial and modest

ALEXANDER WYLIE.



OBELISK OF ON, OR HELIOPOLIS. (*See* p. 13.)

(By kind permission of the Religious Tract Society.)

THE NANKING MONUMENT

OF THE

BEATITUDES.

THE history of the Patriarch Jacob contains the first records* of the use of stone monuments, as witnessed in the two following passages:—

"And Jacob rose up early in the morning, and took a stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it."—(Gen. xxviii. 18.)

"And Rachel died, and was buried in the Way of Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day."—(Chap. xxxv. 19, 20.)

RACHEL'S TOMB.

(From "That Goodly Mountain and Lebanon," by the Author.)

Much has been written upon the first-named of these stone-pillars; but concerning that we add nothing here, nor upon the one mentioned in Chap. xxxi. 45 *et seq.*: "And Jacob took a stone and set it up for a pillar," etc.

Respecting the second-named, we have little doubt but that the Mahometan *Wely*, beside the way from Jerusalem to Bethlehem (called

* The obelisk of On, or Heliopolis, still standing in the village of Matarieh, on the Pelusiac branch of the Nile (lat. 30° 8′ N., long. 31° 24′ E.), and bearing the name of Usertsen I, is, no doubt, a sufficient evidence of a prior use of stone-monumental records.

by the natives قبّة راحيل *Kubbet Rahil*, "Rachel's tomb"), occupies the site of her grave, as originally marked by the stone pillar erected there by the bereaved Jacob.

Both sacred and profane history abound in records of the employment of stone monuments, and that in the varied forms of rude cairns, letters carved on the face of the live rock, sculptured monoliths, entablatures, etc. Some still survive to bear the witness they were originally erected to give; some have perished, no record being preserved concerning them; some that were long lost to the ken of the enquirer have been brought afresh to light after the lapse of many centuries; others, no doubt, still await the advent of the friendly spade of the archæologist to procure them a welcome from new generations of men. From this varied class we select for our theme one that had a brief existence—twelve years at most—and of which, so far as we are aware, only one full original copy has been preserved. This is the monument erected by the Tai-ping rebel "kings" in Nanking.

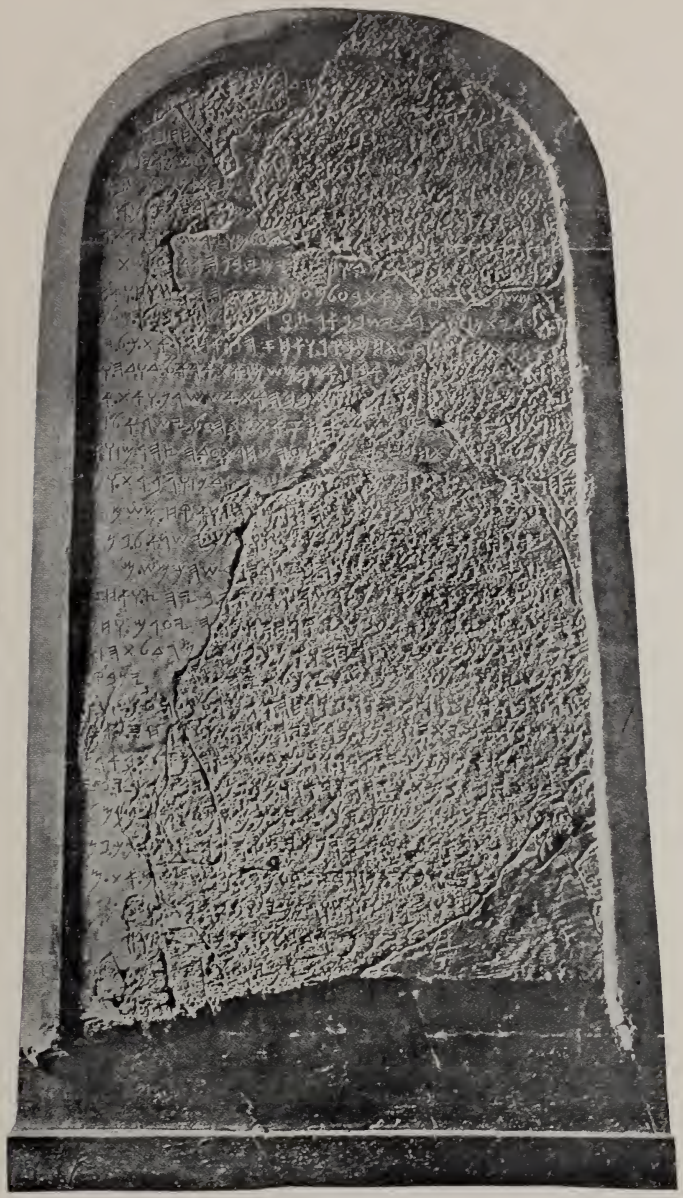
As introductory to the examination of this monument and its inscriptions, let us briefly consider those of three other most remarkable stone records, and seek thereby additional point and emphasis for our humble essay.

It will be noticed that the most ancient of these monuments was the last to be brought to the knowledge of the enquirers of modern days, while the least ancient was the first of the three to be rediscovered; and thus the first is last and the last first.

FIRST.—THE MOABITE STONE.

The learned Dr. Ginsburg commences his history of this monument with these words:—"The story of the discovery of this unparalleled relic is as simple as the means set on foot to obtain it, which resulted in its destruction, are intricate. The intricacies here referred to may be thus briefly summarised:—In August, 1868, the German missionary, Dr. Klein, of the C.M.S., while travelling in the Land of Moab, having arrived at Dibân (the ancient Dibon), was informed by the Sheikh Zattam, of the Beni Sachr tribe of Bedouins, that in their immediate neighbourhood there existed a slab of black basalt, covered with inscriptions. The Doctor, having been shown this remarkable relic, but not adequately realising its importance, contented himself with copying a few of the words and communicating with the authorities of the Berlin Museum. This led to an agreement between the German Government and the owners of the stone for the transfer of the treasure, in consideration of a payment of £80.

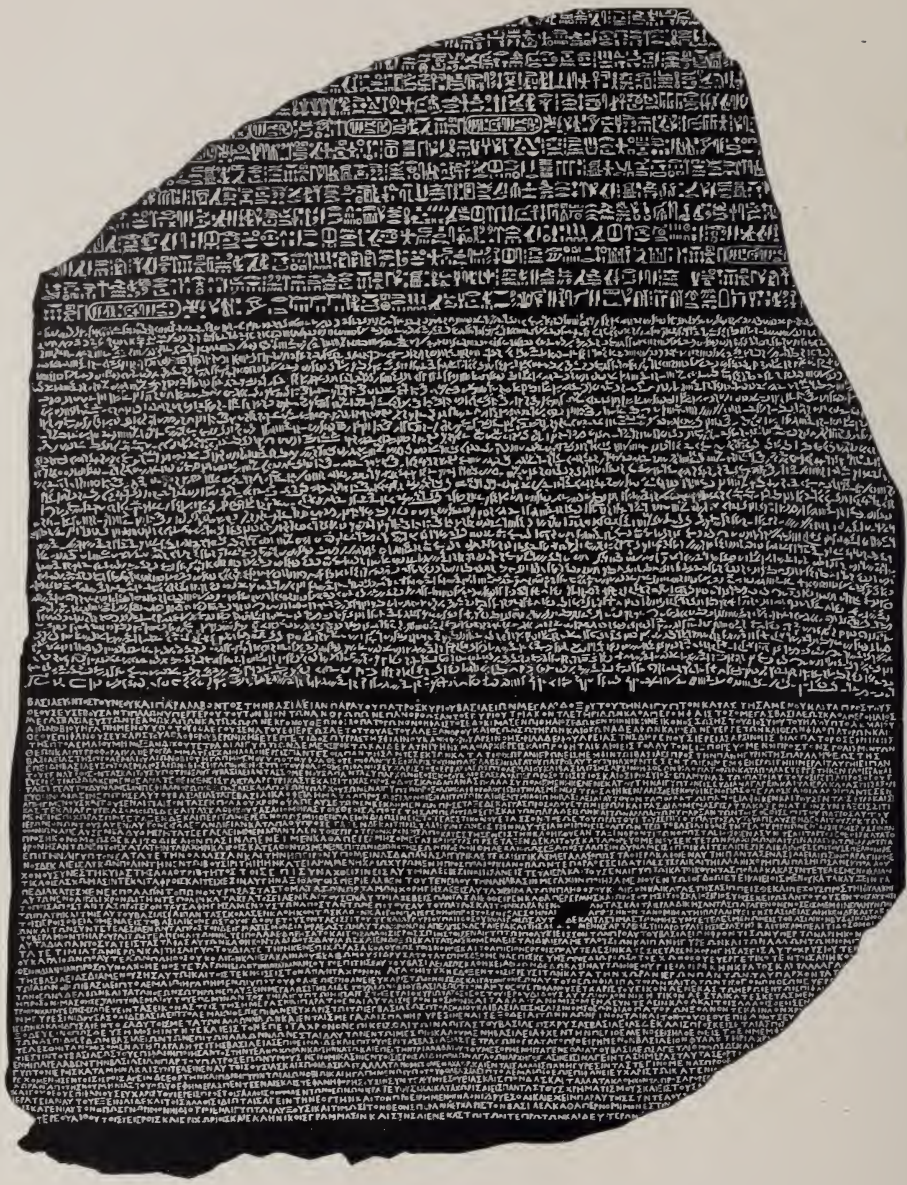
During the progress of these negotiations, other enquirers gave attention to the relic, notably M. Ganneau, of the French Consulate at Jerusalem, who not only employed assistants to obtain "squeezes" of



MOABITE STONE.

(By kind permission of the Proprietors of the "Times.")

[*Face page* 14.



ROSETTA STONE.

(*By kind permission of the Proprietors of the "Times."*)

[*Face page* 15.

the inscription, but made a much larger money offer for the stone itself.

These proceedings led to the interference of the Turkish Governor (of Nablûs), and the Arabs on the spot, fearing to lose their prize, lit a fire about it, and suddenly cooling it by emptying their water-skins over it, caused the stone to split into fragments, which they placed in their granaries as charms to ensure the fruitfulness of their seed corn. In the sequel, the greater number of these fragments were recovered, and may now be seen reunited, as well as could be managed, in the Museum of the Louvre, in Paris, while a replica, in plaster, is also placed in those of London, Berlin, and elsewhere.

The characters in which the thirty-four lines of the inscription are written are described by Dr. Ginsburg as "Phœnician," and he further remarks that, "as it is from this alphabet that the Greek, the Roman, and all other European alphabets are derived, we have before us the veritable prototype of modern writing, and the very characters which before 700 B.C. were common, as Count de Vogué has shown, to all races of Western Asia," etc.

The record on the stone is that of Mesha, King of Moab, and rehearses, in his language and that of his people, his rebellion against Jehoram, King of Israel, as recounted in 2 Kings iii.*

Second.—The Rosetta Stone.

The circumstances under which this inscribed basaltic block was brought to light are in marked contrast with those connected with the Moabite Stone. The latter, as we have seen, arose from the quiet zeal of a missionary of the Gospel; the former proceeded from the circumstances of war. During the Napoleonic invasion of Egypt, a French artillery officer, Bouchart by name, while superintending the work of excavation for the foundations of a fort at Rosetta, beside the western mouth of the Nile, disinterred this precious ancient monument. By the Sixteenth Article of the Capitulation of Alexandria, the siege of which city terminated the labours of the British Army in Egypt, all the curiosities, natural and artificial, collected by the French Institute and others, were to be delivered up to the captors. So it came to pass that the treasured Rosetta Stone was transferred to the custody of the British, brought to England, A.D. 1803, and deposited in the British Museum.

It at once became evident that this relic was of exceptional intrinsic value. The inscriptions on its surface are of three orders, viz., Hieroglyphic (the writing of the priests), Enchorial (that of the people), and

* An admirable, illustrated history of the Moabite Stone, with a full translation of its inscriptions, is contained in "Light from the Ancient Monuments," by Rev. A. H. Sayce, M.A., published by the R.T.S.

Greek, as recited in the last line of the last-named text: That the inscription should be engraved τερεῖ λιθι τοις τε ἹΕΡΟΙΣ και ΕΓΧΩΡΙΟΙΣ και ἙΛΛΗΝΙΚΟΙΣ ΓΡΑΜΜΑΣΙΝ, κ.τ.λ., "on a solid stone in sacred, vernacular, and Greek characters," etc.

The labours of the *savants* (prominent amongst whom were M. Champollion, of France, and our own countryman, Dr. Thomas Young) were soon rewarded by the discovery of the key to the hieroglyphic and enchorial records.

The purport of the inscriptions is that they were made in honour of Ptolemy Epiphanes, who was king of Egypt 205–181 B.C., and that the monument was erected B.C. 196.

THIRD.—THE NESTORIAN MONUMENT OF HSÎ-ANFÛ, IN SHEN-HSÎ, CHINA.

This monument, which is our third selected example, claims, we consider, an appreciation commensurate with that accorded the former two. The Moabite Stone bears independent witness to Old Testament history, the Rosetta Stone yields corroboration to the writings of Roman historians, the Nestorian tablet confirms the records of Church history concerning the marvellous spread of Christian doctrine in China during the seventh century, as we shall see.

Before comparing the records of the stone with the writings of Church historians, we would draw attention to a singular correspondence which exists between the vicissitudes which happened to the celebrated stained-glass windows in Fairford Church, Gloucestershire, and those which befell the Nestorian tablet of Hsî-anfû.

About the year 1492, John Tame, Esq., a London merchant, in trading to Italy, captured a Flemish vessel which was partly freighted with stained glass of the most recherché kind. Having acquired the prize, he next purchased the Manor of Fairford and commenced the building of the church. His death, however (A.D. 1500), took place while the work was in progress, and so it devolved upon his son, Sir Edmund Tame, to complete it, and twenty-eight windows were filled with the beautiful stained glass; a circumstance which calls to remembrance the enriching of the Temple built by King Solomon with the brass and iron, the cedar-wood and stones, the gold, the silver, etc., which his father David had prepared.

In the reign of Charles the First these windows were removed and buried, to save them from mutilation or destruction at the hands of the Puritans, and when the times were again considered to be sufficiently quiet to justify their restoration, only enough material could be found, sufficiently entire, to occupy twenty-five of the window spaces.

We commence the story of the Nestorian monument, its vicissitudes and the purport of its inscriptions by presenting the last four lines of

Photo by *Montagu Beauchamp.*

THE NESTORIAN TABLET.

This famous Tablet, discovered at Sian Fu, the capital of Shensi, records the arrival at that city, then the capital of the Empire, of the Nestorian Priest Olopun from Syria with the true sacred books, in A.D. 635. It states the main points of Nestorian teaching, and that the sacred books were translated in the Imperial library. The Tablet was erected A.D. 781, and gives a brief summary of the Nestorian Christians in China from A.D. 635 to that date, nearly 150 years. The inscription is in Chinese and the Estrangelo Syrian characters.

(*From "The Chinese Empire" by kind permission of the China Inland Mission.*)

these; the first, second, and fourth being in Chinese and the third in Estrangelo Syriac.

大唐建中二年歲在作噩、太簇月七日大羅森文日、建立
時法主僧寧恕知東方之景衆也
ܒܝܘܡ̈ܝܗ ܕܐܒܐ ܕܐܒ̈ܗ̈ܬ̈ܐ ܡܪܝ ܫܡ̈ܥ ܐܝܫܘ ܗܢܢܝܐ ܩܬܘܠܝܩܘܣ ܦܛܪܝܪܟ̈ܐ
朝議郎前行台州司士參軍呂秀巖書

"Erected in the second year of the period Chien-chung of the great T'ang dynasty, the year-star being in Tso-yo, on the seventh day of the first month, being Sunday." (This would be A.D. 781 [*Dr. Legge*].)

"The present chief of our Law being the priest Ning-Shû, charged with the care of the Illustrious Communities of the East."

(In Syriac) "In the days of the Father of Fathers, my lord Hananyeshu, Katholikos, Patriarch."

(In Chinese) "Written out by Lü Hsiû-yen, Secretary of State, formerly discharging the duties of Military Superintendent in T'ai-châu."

In A.D. 841 the Emperor 武宗, Wû-Tsung, of the Tang dynasty, under the influence of his minister, Châo Kwei-Chăn, decreed the suppression of the Buddhist monasteries throughout the Empire; in consequence of which, with comparatively few exceptions, these buildings were despoiled, their lands confiscated, their images, bells, mirrors, etc., melted and used in coining copper cash, while 150,000 male and female slaves were set free.

Referring to these events, Dr. Legge asks:* "But did this persecution affect the Nestorian missionaries and their monument?" and he replies: "It did. The text of Wû-Tsung's edict still remains." . . . "There is a translation of it in Du Halde's history (Vol. II., p. 497), and in the conclusion it is said: 'As to the religions of foreign nations, let the men who teach them, as well those of Tâ Ts'in as of Mû-hû-pi, amounting to more than 3,000 persons, be required to resume the ways of ordinary life, and their unsubstantial talkings no more be heard.' . . .

"What was more likely than that our monument should be thrown down when Wû-Tsung's edict was issued? I venture to suppose that it was then buried by some of the Christians themselves to save it from being broken in pieces, and that thus it was happily preserved till it was recovered in 1625."

The recovery of the monument (A.D. 1625) is borne witness to by numerous native authors, quoted in Mr. Wylie's essay of fifty-three pages, all agreeing as to the date, and varying only in such minor details as to whether the stone was uncovered in the process of digging for the foundation of a house or making a grave.

* "Christianity in China." p. 49. [Trübner & Co., 1888.]

In the third edition of "The Book of Ser Marco Polo," by Colonel Yule, edited by Cordier (Vol. II., p. 27), we read: "The stone slab, 7½ feet high by 3 feet wide, and some 10 inches in thickness, which bears this inscription, was accidentally found in 1625 by some workmen who were digging in the Chang-ngan suburb of the city of Singanfu." *

After describing the incised cross which surmounts the nine characters constituting the title (of which more anon) he speaks thus of the body of the inscription consisting, of 1780 beautifully formed characters.

Its chief contents are:

First—An abstract of Christian doctrine of a vague and figurative kind.

Secondly—An account of the arrival at 長安, Ch'ang-ân, of the missionary 阿羅本, Olopan, from 大秦國, the kingdom of Tâ Ts'in,† in the ninth year of the period of Chang-kwan (A.D. 635).

Ch'ang-ân was the chief of the fifteen provinces into which China was at that time divided, and the city of Ch'ang-ân (now called 西安府, Hsî-an fû) was then the Imperial capital.

It will be remembered that during the Boxer disturbances and the siege of Peking the Chinese Court found sanctuary within the walls of Hsî-an-fû.

Thirdly—The inscription records the translation of the sacred books, Imperial approval of their doctrines, with permission for their public announcement. Next follows a decree of the Emperor 太宗, Tae-tsung, a very famous prince, issued A.D. 638, in favour of the new doctrine, and ordering the building of a church in the Square of Peace and Justice, at the capital. Then a description of 大秦, Tâ-Ts'in (i.e. Judea, cf. the footnote), with an account of the fortunes of the Church in China.

The nine characters which compose the title are here presented in their native order of three vertical columns, the first being on the right, thus:—

中	教	大
國	流	秦
碑	行	景

* On pp. 24–25, the same author demonstrates in a very clear manner that in narrating his journeys in "Far Cathay," in the 13th century; the young Venetian, when describing the magnificent City *Kanjanfu*, is referring to no other than the City of the Monument. We subjoin a few of the many forms in which 西安府 has been Romanised—

SI-NGAN-FOU. Biòt, Wylie, Havret.	Sigan fu. Mosheim, Wall.
SI-NGAN-FU. Yule.	Singan fu. Williams.
Se-gnăn-foo. Medhurst.	HSÎ-AN-FÛ. Legge.

† "Evidently Tâ Ts'in is here used for Judea, or at any rate Judea was considered by the writer to be a part of Tâ Ts'in." [Note by Dr. Legge on the proper name Tâ Ts'in in the doctrinal portion of the inscription: "A Virgin brought forth the Holy One in Tâ Ts'in."]

This sentence arranged in the order of European usage would appear thus:—

大	秦	景	教	流	行	中	國	碑
Ta	Ts'in	king	Keaou	liu	hing	Chung	kwo	pae.

From several translations in which this example of the Chinese "book style" has been rendered, we select the five following examples, commencing with the Latin and French, as given by le P. Henri Havret,

CROSS ON THE MONUMENT AT SI-NGAN FU (actual size). (From a rubbing.)*

S.J., in the Variétés Sinologiques, Nos. 7 and 12. (Pub. Shanghai, 1895 and 1897.)

1. Magnæ Ts'in Præclaræ Religioni diffuse peragranti Medium regnum Stela.

2. Monument (rappelant) la propagation à travers l'Empire du Milieu de l'Illustre Religion de Ta-Ts'in.—*Havret.*

* Mr. Fritz V. Holm, in his narrative (*cf.* p. 18), says: "The much-discussed cross on the stone is not very plain." It is found, however, in all the rubbings which have been taken, and the same writer tells us, "the Chinese artizans" (who executed the replica for him) "have been able to accomplish the miracle of carving the cross and chiselling the Syriac characters, which they did not of course know, to absolute perfection."

3. A tablet recording the introduction of the religion of the Ta-tsin country into China.—*Medhurst.*

4. Tablet eulogizing the propagation of the Illustrious Religion in China.—*Wylie.*

5. The eulogistic verses on the Stone Monument (commemorating) the diffusion of the illustrious religion in the Middle Kingdom.—*Legge.*

As promised, we reproduce, p. 19, from Col. Yule's "Travels of Marco Polo" (vol. 2, p. 30), the Cross which surmounts this title. On the monument a simple floral device is added on either side. It has been justly pointed out this decorated cross bears a close resemblance to some which are found in the Syrian Churches on the Malabar shores of India; while the following comments, derived from a recent article entitled "The Adventures of an Alphabet,"* afford most welcome illustration of the subject of our investigations.

SYRIAC.

Having assigned to a common stock the origin of the Hebrew, Arabic, and Syriac alphabets, the writer adds:—

"The last of these three (*i.e.*, the Syriac) came into use among the earliest Syrian Christians about twenty centuries ago. Now a body of these Syrian Christians, who were called Nestorians, settled in Persia in the middle of the fifth century. Their leader, Barsumus, became Bishop of Nisibis, and founded there a famous religious school for training priests and missionaries. Thence zealous Nestorian missionaries journeyed far and wide. They visited Egypt, Arabia, and the Malabar coast of India, where Nestorian Christians are still to be found. They preached to the wild Tatar tribes of Central Asia, and even across the Great Wall into China itself.

"Among those who were quickest to acquire the art of writing from the Nestorian missionaries were the men of a Tatar tribe called *Uigur* (from whose name we have got our word "ogre"). During the twelfth and thirteenth centuries, when the Far East was ruled by the Mongol race, the Uigurs were generally employed as secretaries and doctors at the Mongol Court, and so the Nestorian alphabet became known, not only at the Court, but all over the Mongol Empire."

Each of the four specimens given is a part of John iii. 16.

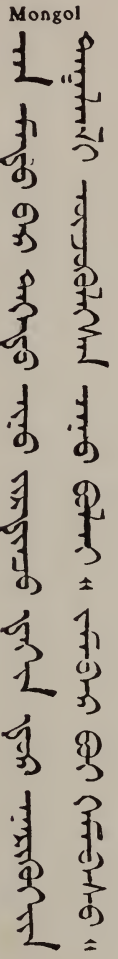
"You will see the likeness of the three younger alphabets to the older if you turn the page so that the characters read sideways instead of downwards. The Syrian characters have been placed on end to be read downwards from right to left. Now the ancient Syrian scribes used to *write* Syriac downwards, perhaps because they found it more convenient to draw the thick strokes which join the letters in that way, but when they wanted to *read* what they had written they turned the sheet sideways, so that the letters ran horizontally. In China the

* Bible Society's Gleanings, October, 1910.

daughter-alphabets of the Syriac were both written and read downwards. probably because people were already accustomed to writing the native Chinese characters downwards."

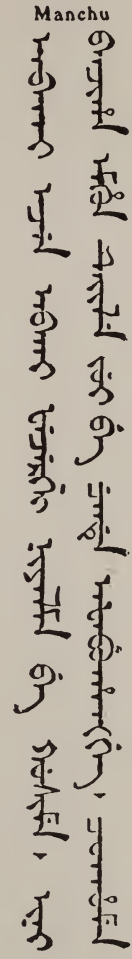
Syriac

Mongol



Kalmuk

Manchu



Mosheim* commences his account of the seventh century with these words :—

"In this century the progress of Christianity was mightily accelerated both in the Eastern and Western Hemispheres, and its divine light was diffused far and wide through the darkened nations. The Nestorians who dwelt in Syria, Persia, and India, contributed much

* Translation by Archibald Maclaine, D.D. Vol. II., p. 151. (Lon. 1819.)

to its propagation in the East by the zeal and diligence, the laborious efforts and indefatigable assiduity with which they preached it to these fierce and barbarous nations, who lived in the remotest borders and deserts of Asia, and among whom, as we learn from authentic records, their ministry was crowned with remarkable success. It was by the labours of this sect that the light of the Gospel first penetrated into the immense empire of China about the year 637, when Jesuiabas of Gadala was at the head of the Nestorians," etc. In a footnote, after quoting the writings of Kirder, Muller, and Renaudot upon the monument and its inscriptions, and the sceptical views of certain others as to its authenticity, he adds :—"For my part I see no reason to doubt the genuineness of this monument, nor can I understand what advantage would redound to the Jesuits from the invention of such a fable." The sceptical carpings to which Mosheim refers have long since been silenced, but we give the quotation in the interest of candour.

We conclude our remarks about this deeply interesting monument with extracts from two of the most recent writers thereabout.

Francis H. Nichols,* who visited the monument and, *inter alia*, obtained an independent rubbing of the much discussed cross (which he characterises as "Greek," and presents it, along with other illustrations of much interest, in a well executed plate), contributes also some very judicious remarks thereon.

Lastly, the enterprising young Dane, Fritz V. Holm,† who informs us :—"I may shortly mention that I did everything in my power to obtain the original [stone] by applying to the local authorities, etc. I might as well have endeavoured to 'lift' the Rosetta Stone out of the British Museum, or take the Moabite Stone from the Louvre, as to carry away the *Chingchiaopei*, as the natives call it, from Si-an. I decided to confine my efforts to obtain and carry home to Europe or America a replica of the venerable tablet. Suffice it to say that both the local, the transport, and eventually the Customs difficulties were all overcome in due course, and after eleven months on Chinese soil I was able to leave Shanghai on the last day of February, 1908, bound for New York. Having procured a block of limestone from the same quarries (the Fu Ping Hsien) from which the original was obtained, the labours of four native stone-cutters reduced it to an exact fac-simile of the highly-prized original. Then followed an inspection by the Chinese officials of the capital of Shensi, and the transport of the replica by special cart to Chingchow, and thence, by rail, to Hankow. Here official difficulties were raised, not on the part of natives, but a foreign

* "Through hidden SHENSI," by Francis H. Nichols. Pub. George Newnes, Ltd., London, 1902.

† The Nestorian Monument. An ancient record of Christianity in China, with special reference to the Expedition of Fritz V. Holm, Member of the Royal Asiatic Society, London, etc., etc. Edited by Dr. Paul Carus. Chicago, The Open Court Publishing Company, 1909.

Commissioner. This obstruction being removed by a word from Sir Robert Hart, the stone was shipped on board the *Loong-wo* to Shanghai, where it was put on board the s.s. *Kennebec* for final conveyance to New York, *viâ* the Suez Canal, a voyage of 15,000 miles. On the 16th of June, 1908, in accordance with arrangement with Sir Purdon Clarke, Director, the replica was deposited in the Metropolitan Museum of Art, in the city of New York, as a loan."

The effect of this sending to one of the Western nations this copy of the Nestorian tablet was too deeply interesting to be passed unnoticed. We tell it in Mr. Holm's own words:—

"The day previous to the departure of the replica I rode out to the farm-temple in order to supervise various arrangements concerning the packing of the stone, etc., and in order to 'square' my account with the old Chief Priest Yü Show. Nearing the temple grounds I noticed, with feelings that can easier be imagined than described, that the original Nestorian tablet had disappeared!

"I galloped up to its former resting-place, and all I saw was a hole in the ground, where the monument's pedestal, the sad-looking stone-tortoise, had been left.* The stone itself had certainly gone, and I wondered whether any harm had befallen the replica in the temple-barn. Half a minute brought me to the temple where I found the replica in prime condition.

"The chief priest said that the officials had caused the tablet to be moved—he did not know its destination. So I rode off. . . .

"About half-way between the suburb and the city gates I overtook the Nestorian tablet, which was being slowly carried by no less than forty-eight coolies towards the city. They carried it hanging under a multitude of bamboo yokes, in the same way that heavy coffins are usually transported.

"The 碑林† *Pei-lin*, or 'forest of tablets,' a place where innumerable

* The head of this tortoise will be seen facing the reader, protruding above the *débris* at the foot of the monument. (See Plate facing page 16.)

† The second word 林 Lin, in *Peilin*. "Tablet-forest" gives occasion to illustrate Chinese word construction. It is found under the 75th Radical (of which there are altogether 214), 木 *Muh*, wood. Notice the upright stem, the horizontal branches, and the spreading roots, conventionally represented. Hence 林 *Lin* (a repetition of the sign for tree) "a forest." We add a few examples from the 1358 in the Imperial Dictionary, under this Radical.

未 *Wé*, "Not, Not yet" (as the position of the short additional stroke falls short of the top of the tree.

末 *Mŏ*, "The small end of a branch." Notice the longer horizontal line above the normal one.

本 *Pùn*, "Root of a tree," "Origin," etc. The short lower line marking the *origin* (the "tap-root") of the tree.

東 *Tung*, the East, *i.e.*, The Sun, 日, shining behind the, 木, tree.

杲 *Kaòu*, Clear, *i.e.*, The Sun shining forth with clearness, over the tops of the trees.

杳 *Yaòu*, Dark, *i.e.*, The Sun going down beneath the trees.

椲 *Wei*. From 木 *Muh*, "Wood," and 韋 Wei, Tanned and soft leather. Hence a flexible kind of wood, the bark of which is like skin.

small and large tablets with inscriptions of great age are kept, was the destination of the Chingchiaopei. The 'Peilin' is a place of great interest, and it is well-nigh incredible that the officials on the spot had never thought of moving the stone thither."

A propos of these comments of Dr. Paul Carus, who introduces, as his frontispiece, a plate of

THE ORIGINAL NESTORIAN STONE

as it now stands in the *Peilin*, or "Forest of Tablets," in Sianfu, we venture to raise the question if there be not here the suggestion of a resemblance between these events and those recorded in 1 Sam. v. 2.

Here, then, we take leave of the *Chingchiaopei*, or Nestorian monument, and turn to consider that one which is the prime occasion of our making these jottings.

請 請

Enlarged representation of the Seal of the 干王, "Shield King," seen on the upper portion of the rubbing, to the left of the large character 福. Professor Parker, while criticising the unliterary and bombastic style of the composition, suggests the following as a free translation :—

"Hung Jên-Kan, of the Right Van Brigade, of the 'Veteran Peaceful' Army, of the newly opened dynasty of the Tai-ping State."

DECREE (IN BLACK) OF THE SHIELD KING FOR THE ERECTION OF THE MONUMENT, WITH HIS SEAL (IN RED).

[*Face page* 25.

福

To furnish a brief, orderly, and succinct account of the Tai-ping Rebellion we regard as a difficult task; nevertheless, we will endeavour to present some of its salient* features in a clear light.

In his valuable work, "The Chinese Empire,"† Marshall Broomhall, Esq., Editorial Secretary of the China Inland Mission—my indebtedness to whom, in connection with the present investigations, I take this opportunity of acknowledging—makes the following observations:—

"From 1850 to 1864 the terrible Taiping Rebellion desolated China The rebels captured Nanking in 1853, and from that time they made that city their capital. It is estimated that 20,000,000 perished in that awful war, and of this number possibly a third were inhabitants of Kiangsu.

"The Taipings professed faith in Christianity, but their deeds were a repetition of the horrors wrought by Attila and Jenghis Khan.

"Several Protestant missionaries resided for longer or shorter periods in the camps at Nanking and Soochow. Amongst these were Roberts—from whom Hung Siu-ts'üen,‡ the rebel leader, first heard the Gospel, which had such an unexpected influence on his life, and, through him, on China—Griffith John, Muirhead, and Edkins. The hopes entertained by the missionaries, that the rebel movement would become a great moral force, were sadly disappointed, and, one by one, they withdrew from the Taiping armies.

"I have heard ex-Taipings say that the foreigners made a great mistake when they sent General Gordon to crush the rebellion," etc.

In speaking of the American missionary, Roberts, as the one from whom the rebel leader Hung Siu-tsuen first *heard* the Gospel, Mr. Broomhall is, no doubt, correct; we should, however, bear in mind that a few years before he met with Roberts he had received, it is

* I know no better general history of the Taiping rebellion than the work by Commander Lindesay Brine, R.N., F.R.G.S., entitled, "The Taeping Rebellion in China; a Narrative of its Rise and Progress, based upon Original Documents and Information obtained in China." [London: John Murray, 1862.]

† "The Chinese Empire, a General and Missionary Survey, with Portraits and Illustrations. [London: Morgan and Scott.]

‡ The Romanizing of this and other proper names calls for an explanation kindred to that given at foot of p. 18. As we derive our information from authors employing different methods of rendering Chinese proper names in European dress, it seems to us to be right to adhere to the orthography as well as the etymology and syntax of the several writers in our quotations from their works. These remarks extend, in application, to common words, *e.g.*, 勸, *Keuen*. The radical element (seen as the right-hand member of the word) is 力, *li*, strength. The meanings, as given by Morrison (with whom all others are in general agreement), are: "To advise to; to exhort; to admonish; to instruct; to stimulate; to encourage by praise," etc.

believed from the author's hand (Leang A-fă), the tracts entitled 勸世良言, *Keuen-she-leang-yen*, "Good Words for Exhorting the Age."

Leang A-fă, whose connection with the beginning of the Tai-ping movement is thus introduced, was one of the early converts of the first Protestant mission in China, *viz.*, that of Drs. Morrison and Milne.

From Lovett's "History of the London Missionary Society" (Vol. II., p. 434 *et seq.*) we glean the following interesting facts:—

"On November 3, 1816, Milne baptised Leang A-fă, the Chinese printer. This convert deserves more than a passing notice, not only because he was the first baptised, but also because of his long and devoted service to the mission.

"After continuing in Malacca four years, A-fă returned to China to visit his family and friends, and when he saw them wholly given to idolatry his heart was moved to pity. He earnestly desired their conversion and their salvation; and with a view to effect this purpose he prepared a little tract, in which he embodied a few of the clearest and most important portions of Scripture respecting idolatry and the need of repentance and faith in Christ; and having submitted the manuscript to Dr. Morrison, he engraved the blocks and printed two hundred copies, intending to circulate them among his acquaintances. But, unexpectedly, the policemen, having been informed of what he was doing, seized him and his books and blocks, and carried them all away to the public Courts; the books and blocks they destroyed, and A-fă they shut up in prison.

"He had been only a few days in prison when Dr. Morrison heard of it, and immediately interceded with influential native merchants that they would endeavour to arrange with the officers of Government and procure his release. This, however, was not done until, by the order of the magistrate, he had received thirty blows with the large bamboo. This instrument of punishment is five and a half feet long, about two inches broad, and one inch and a quarter thick, and was so severely applied in the case of A-Fă as to cause the blood to flow down from both his legs. After they had thus beaten him and received a considerable sum of money, about seventy dollars, they set him at liberty."

The narrative records his revisiting his native place, the conversion and baptism of his wife, and how, in his desire for the conversion of his countrymen, in order to prepare himself the better to make them acquainted with the Gospel, he returned to Malacca, where he was received and cherished as a brother by Dr. Milne.

Dr. Milne died in 1822, and for two or three years A-fă continued his studies with Dr. Morrison, of whom he says, he "laid hands on me, and ordained me to publish to men everywhere the true Gospel."

From the same work ("History of the London Missionary Society") we extract the following:—

"The rebel chief, Hung Sew-Tseuen, had, by means of a tract written by Leang A-fă, come, in some imperfect measure, under Christian influence. Dr. Legge, in 1853, gave the following account of this remarkable man:—

"'In 1837, it is stated in one of the works which I have been analysing, he was taken up to Heaven and fully instructed in Divine matters. Before that time, however, his mind had been excited about the great truths which are contained in our Scriptures. There is evidence that he was for some months, in 1846, residing for the purpose of receiving religious instruction, with Mr. Roberts, an American missionary, in Canton. On his first application to that gentleman, he informed him that the thing which first aroused his mind was a tract with the title: "Good Words to Admonish the Age;" which was given him several years before at one of the literary examinations. The statements of that tract were subsequently, we learn from another document, given last year to a Swedish missionary in Hong-Kong, confirmed to him by a vision, which he had in a time of sickness, and during which occurred his visit to Heaven.' . . .

"'Good Words to Admonish the Age' was a tract well known to missionaries some ten or twelve years ago. . . . No one can look into it without seeing at once that its phraseology and modes of presenting the truth are repeated in the publications obtained at Nanking. It is rather a misnomer to call it a tract. It is a compilation of tracts, or short sermons, on passages of scripture, and the general principles of religion, in four pretty large Chinese volumes.* The different volumes, however, used to be distributed separately, each with the general title, and, perhaps, Sew-Tseuen only received one of them, and not the entire set.

"And now for the fact of the distribution of this tract at the literary examinations in Canton. This I shall give you in the words of

* I have a copy of 勸世良言, *Keuen-she-leang-yen* ("Good Words to Admonish the Age"), in nine native *Keuen*, or small volumes, lettered with the pen on cover: "Printed at the expense of the Tract Society of London, 1830." The four pretty large volumes mentioned by Dr. Legge would, I presume, be the nine original *Keuen* bound in four. Dr. Medhurst thus renders the titles of the nine original volumes:—

Vol. I. is entitled "A True Account of the Salvation of Mankind."

Vol. II. is entitled "Follow the True and Reject the False."

Vol. III. is a collection of various tracts, amongst which is one on "Redemption."

Vol. IV. is entitled "Miscellaneous Explanations of Holy Scripture."

Vol. V. is entitled "Miscellaneous Statements Founded on Scripture."

Vol. VI. is entitled "A perfect Acquaintance with the True Doctrine." (In this volume is contained Afah's autobiography.)

Vol. VII. is entitled "On Obtaining Happiness, whether in Peace or Peril."

Vol. VIII. is entitled "Excellent Sayings from the True Scriptures."

Vol. IX. is entitled "Important Selections from the Ancient Scriptures."

A-fah, in a letter written in the end of 1834: 'For three or four years I have been in the habit of circulating the scripture lessons,* which have been joyfully received by many. This year the triennial examination of literary candidates was held in Canton, and I desired to distribute books among the candidates. On the 20th of August, therefore, accompanied by Woo A-chang, Chow A-san, and Leang A-san, we distributed 5,000, which were gladly received, without the least disturbance,'" etc.

Thus we have before us these two events in the life of the Rebel leader: His first receiving scripture truths in their written form (albeit mixed with much which was calculated to distract and confuse his mind thereabout) in Leang A-fă's tracts, and afterwards having the same truths expounded by the living witness (Rev. Issachar J. Roberts). How gladly would we add, if able to do so, that the reading and exposition of that Word were attended by results as distinct in blessing as in the case of the Ethiopian eunuch.

We here present a brief chronological *résumé* of the career of the rebel leader, Hung Siu-tsuen. About 1833, having previously failed at the examinations, he revisited Canton in quest of academic honours. Although he took a high place, he failed of the Bachelor's Degree. It was on this occasion that he met Leang A-fă and received the tracts already mentioned. Although he took them to his home he soon laid them aside as not meriting serious consideration. In 1837 he again attended the Canton examinations, and once more failed. Illness ensued, and with his body weakened and his mind excited, he became subject to influences which developed the so-called early "visions and revelations" upon which so many events followed of serious political importance. When his health was re-established he was engaged as teacher in a school, and afterwards, A.D. 1843, was made tutor in a family of the name of Li. A relation of Li, on looking over Hung's books, hit upon the tracts "Good Words," etc. The kinsman (also Li by name) name) borrowed the tracts, and when he returned them to Hung he spoke so much of their remarkable character and importance that Hung himself commenced the serious study of their contents, in which, no doubt, with considerable sincerity, he recognised the explanation and purport of his "visions" of three or four previous years. His enthusiasm attracted to him certain others, who joined him in the study of the tracts. Their convictions gathered strength until A.D. 1844. Hung Siu-tsen and a convert, Hung-jin, on the occasion of the Feast of Lanterns, being requested to write odes in praise of the idols, they declined to do so. Hung and his "converts" visiting in different districts of the provinces of Kwang-tung and Kwang-si, adherents multiplied and the movement gathered strength.

In 1846 the missionary Roberts, then settled in the city of Canton,

* "Scripture Lessons" is only another name for "Good Words to Admonish the Age." [Author's note, *in loco*.]

having heard about Hung from a man of his district, sent him a written invitation, which he and his friend, Hung-jin, readily accepted. Of this visit Roberts gave the following account in the *Missionary Gleaner*:—

"Some time in 1846, or the year following, two Chinese gentlemen came to my house in Canton, professing a desire to be taught the Christian religion. One of them soon returned home, but the other continued with us two months or more, during which time he studied the scriptures and received instruction, whilst he maintained a blameless deportment. This one seems to have been Hung Siu-tseuen, the chief of the insurrection. He presented a paper, written by himself, giving a minute account of his having received the book of 'Good Words Exhorting the Age,' of his having been taken sick, during which time he imagined that he saw a vision, the details of which he gave, and which he said confirmed him in the belief of what he read in the book," etc.

Suffice it here to add that Hung desired to be baptised by Mr. Roberts. This, however, was delayed, and, in the end, never carried out.

To follow the events of the movement year by year would carry us outside the scope of our theme. We find, *circa* 1848–1852, the interference of local governors leading to collisions between converts and the soldiery, and successful resistance to the military engendering the influx and adherence of a "mixed multitude," which quickly corrupted what there was of religious simplicity in the movement, and hastened the day when hope gave way to anxiety, anxiety to fear, and eventually, fear to despair in the hearts of many Christian observers of the movement.

Finding amongst the journalised comments of the missionaries, made during the progress of these events, a letter by Mr. Wylie himself, we insert it, in the hope that, reading along *and between* the lines, it will convey a just impression of the circumstances and the spirit of the times which then were. Here is the letter, without further introduction:—

"*To the Editor of the 'North China Herald,'*

"Shanghae, 30th July, 1853.

"Mr. Editor,—Permit me, through the medium of your columns, to notice a slight misstatement in the *China Mail*, which has come to my notice. The following paragraph occurs in the leader of July 7:—

"'Several British subjects have also made attempts to reach the rebels. Two members of the London Mission, Messrs. Muirhead and Wylie, in Chinese costume, got as far as Suchau, where they were discovered, lost their false tails, and got hustled by the mob, but were rescued by the officials, who treated them with much care and respect.

Complaints against them were made to their Consul by the Taoutae, as had been done against Dr. Taylor and Mr. Carpenter.'

"This is calculated to convey an erroneous impression. The fact is, Mr. Muirhead and I made no attempt to reach the rebels. Ever since our arrival in China, it has been customary for the different members of our mission to undertake excursions of greater or less extent among the surrounding cities of a purely missionary character. Such was the one above alluded to; and so far from our having been stopped on getting to Soo-chow, we reached 常洲, Châng-chow Foo, about double the distance, without the slightest impediment, having spent a night at Soo-chow on the way. At Châng-chow we had interviews with some of the authorities, stated the object of our visit, and got free permission to perambulate the city in pursuance of the same. On making inquiry at the police office we learnt that the way was open to Tan-yang,* where we might proceed without let or hindrance, if so disposed; but time did not admit of our extending the journey. We passed through a considerable part of Châng-chow in as quiet a manner as a foreigner may pass through Shanghae. In returning, we also walked through the large city of Woo-sein without any inconvenience. Reaching Soo-chow on our way home, we entered the city loaded with Christian books for distribution among the inhabitants, and openly declared our mission before a concourse of upwards of a thousand in the court of the great temple Hewen Meaou Kwan, in the centre of the city; so that the fact of our being foreigners can scarcely be called a discovery. On leaving the place some of the *canaille* followed on our track for a mile or more,† evidently desirous of picking a quarrel, till eventually they succeeded in raising a mob and seizing us. While in their custody we managed to get into a tea-shop, where we insisted on remaining till some of the mandarins should be sent for. Although some petty officials several times came to conduct us to our boat, we did not consider it safe, in the

* Then occupied by the Imperialists, but afterwards captured by the rebels.

† This incident calls so vividly to my remembrance one in my own experience, affording a parallel between the *canaille* of the East and the West, that I venture to insert it. When the Chinese giant, 詹五九, Chen-wu-kew (commonly known as "Chang") was in London, having taken part with others in making a presentation of Bibles to his party, I, one Sunday evening, accompanied his interpreter and comporadore to listen to preaching in a chapel near the Caledonian Road. On leaving, we made for the King's Cross underground station by crossing the by-streets, in one of which some of the *gamins* of the neighbourhood assailed my Oriental companions, first with uncomplimentary epithets, then with handfuls of mud. My remonstrances to the offenders and appeals to other foot-passengers proving of no avail, the comporadore took the law into his own hands, and, facing about, ran for the troop of his persecutors. The effect was "striking," to say the least. The rabble quickly fled, but one being overtaken, fell on his hands and knees protesting: "It wasn't me." The comporadore, seizing his queue a little above the roots, and bending his head to the action of his arm, administered cuts across the neck of the youngster, which caused him to yell, and as we re-faced towards our destination, we did so amid fresh howls and annoyance, until we reached the better occupied high road by King's Cross.—T. J.

then excited state of the populace outside, to place ourselves under their charge. After a time, we were visited by a military mandarin, who provided chairs and escorted us in person to the 長洲, Châng-chow Hien.* There we were received with politeness, and entertained by some half-dozen mandarins, for three or four hours, in a private room, giving time to the mob to disperse, when we were again escorted to our boat by a mounted guard.

"I should not have thought it necessary to encroach upon your space had it not been for the paragraph which follows:—

"'But such attempts, however commendable in spirit, and however prudently set about, are clearly against rule, and, therefore, the Chinese authorities are entitled to complain; indeed, we are not sure that as consorters with rebels the offenders might not be dealt with irrespective of Treaty stipulations making foreigners amenable to their own authorities.'

"Is there any ground for thus branding us as 'consorters with rebels'?—Yours truly, "A. WYLLIE."

About two months before the events referred to by Mr. Wyllie, H.E. Sir George Bonham, Governor of Hong Kong, visited Nanking in H.M.S. *Hermes*, his principal object being to make known both to Imperialists and rebels the strict neutrality which was, and would be observed towards them on the part of the representatives of Her Britannic Majesty, Queen Victoria. A report of this visit appeared in the *North China Herald*, in a letter dated 9th May, 1853, which reads thus:—

"H.M.S. *Hermes* returned to this port" (Shanghae) "on the 5th instant, Sir G. Bonham having been in communication with many of the insurgent chiefs, both in the vicinity of Nanking and Chin-kiang-foo. Mr. Meadows was within the walls of the former city, and reports it in a state of ruin, while the whole of the district is filled with anarchy and confusion. Nanking is held by the rebel forces, who are strongly defending it; they are also in possession of Chin-kiang; and the whole line of the river between the two cities is in a very complete state of defence, and they are said to be awaiting the arrival of reinforcements from the south, when they will proceed on their way to Peking.

"The information gained regarding the character of the insurgents and their objects seems to be of a most curious and interesting nature. A very correct translation of the Bible is freely circulated amongst them, and a zeal amounting to fanaticism is leading them on to attempt the destruction of the whole Tartar race; whilst strictly moral duties are not only prescribed, but *enforced* and practised.

"The visit of the *Hermes*, too, has been successful in clearly

* One of the three Hiens into which Soo-chow is divided.

explaining to the insurgents the neutral position which all foreign Governments are disposed to hold during the struggle."

We pass over a few years and give the following quotation from the pen of a witness, still living, the Rev. Griffith John, D.D., of the London Missionary Society, who visited Soo-chow at the time of its occupation by the insurgents. He says: "It should not be forgotten that tens of thousands of the very vilest characters from the Imperialist army and many of the Honan filchers have recently joined them. These are very different from the old rebels." He asks: "May they in any sense of the word be called Christians? They hate idolatry with perfect hatred. The chief regards it as the great curse of China, and is determined to sweep every vestige of it from the land, saying: 'Let the brethren know that we are determined to uproot idolatry and to plant Christianity in its stead. . . .' They receive the scriptures of the Old and New Testament, and have printed all of the New Testament, and the Old to the Book of Judges. But unfortunately the enemy has been active in sowing tares. Their errors are neither few nor insignificant.

"'Let any of the missionaries come amongst us,' said the chiefs Liu, Hiung, Chun, at Suchau, 'and it will be all right; we will furnish them with houses and chapels.

"As to the propriety, safety, and utility of going amongst them at present, each missionary must judge for himself."

Then as to the question, What are the pretensions of the chief? Dr. John says: "This man is a great puzzle. In many respects he is a man of very great power. His whole history proves this. All his subjects are under his control. He sets up certain pretensions which to our ears sound very much like blasphemy. What these pretensions precisely are, it is very difficult to determine. My own impressions are the following; others must judge for themselves:—

"'He calls himself a son of God, "Heavenly Ruler" (天主), the . . . second brother of Christ. He says that in the year 1837 his soul ascended to heaven when he saw God and Christ, conversed with them, and received powers from them to exterminate the idols, propagate the true religion and expel the Tartars. He often speaks and writes of himself as the Lord of all Nations and People under Heaven. Before passing judgment on this man, let us remember that he is a Chinaman, and by no means exempt from the common infirmities of his race; that he has had to struggle almost single-handed out of the darkness of heathenism and to work out his own theological creed; that the wonderful success that has followed his path and the almost miraculous deliverances which have been wrought on his behalf from time to time must have worked very powerfully on his imagination.'"

These judicious remarks of Dr. John recall one of the many anecdotes related of Dr. Jenkins, sometime Master of Balliol College, Oxford. The story runs that one day an usher said to him: "I do not

think much of the freshman who arrived yesterday; he positively does not know the Greek alphabet." To this Dr. J. gave the laconic reply; "Then teach him."

In similar vein does the "Bard of South Africa," Thomas Pringle, conclude his sonnet on

THE CAFFRE.

Lo! where he crouches by the cleugh's dark side,
Eyeing the farmer's lowing herds afar;
Impatient watching till the evening star
Lead forth the twilight dim, that he may glide
Like panther to the prey. With freeborn pride
He scorns the herdsman, nor regards the scar
Of recent wound—but brandishes for war
His assegai and targe of buffalo-hide.
He is a Robber!—True; it is a strife
Between the black-skinned bandit and the white.
A Savage?—Yes; though loth to aim at life,
Evil for evil fierce he doth requite.
A Heathen!—Teach him, then, thy better creed,
Christian! if thou deserv'st that name indeed.

We now revert to Soo-chow, pre-eminent for its varied attractions and charming surroundings, and celebrated by the poets of China. We quote only the popular distich :—

在	上	天	堂
Tsai	shang	Tëen	tang,

在	下	蘇	衡
Tsai	hsia	Soo	Hang.

"Above is heaven
Beneath are Soo-chow and Hang-chow."

In this sense, Soo-chow may be called the Venice of China; and surely the foregoing motto recalls the adage, "See Venice and die."

But we must exchange poetry for prose, and that of a very dismal order. Both of these beautiful cities fell before the rebel besiegers—Hang-chow on 19th March, 1860, and Soo-chow on 24th May of the same year. In the case of Soo-chow (as the Russians did with Moscow on the approach of Napoleon's Army), the defenders had already desolated the outskirts of the city by burning. The following description is from the pen of another witness, still living, the Rev. J. Macgowan (L.M.S.), of the Amoy Mission, and copied from his work, "The Imperial History of China." (Shanghai, 1906). Having recounted the fall of "the famous town of Soo-chow," he adds: "This beautiful city, noted throughout China, was treated with the utmost barbarity, and its

vast population either murdered* or scattered." In a footnote he says: "The writer of this visited the place after it fell into the hands of the rebels. A sadder scene it would be impossible to imagine. The moat around the city was literally thick with dead bodies far gone in decomposition, so that the boat had to be poled through them. The town was a heap of ruins, and forty thousand Taipings, dressed in silks and satins, the plunder of this famous silk mart, looked without any compassion upon the scene of desolation that had been caused by their wickedness."

To adduce the testimony and repeat the pronounced views of many who have written of these times, would carry us entirely beyond the compass of our design and opportunity. We cull the following from the "History of the Church Missionary Society," by the Editorial Secretary, Eugene Stock (Vol. II., pp. 309, *et seq.*). He introduces the views of the Rev. George Smith, Bishop of Victoria, from his speech at Exeter Hall, in May, 1857, whose jealousy of the part taken by France was thus expressed:—

"When I remember that the Romish propagandists in China have always viewed the Tai-p'ing Revolution with peculiar odium and dislike—when I remember that in the early stages of the rebellion those native reformers, just emerging from idolatry, and not yet being skilled in the art of making a distinction without a difference, did confound Buddhist images with Romish images, and did deface and mutilate the shrine of some Roman Catholic chapel—I see in this sufficient to account for the hostility of the Roman Catholic missionaries in China to the movement."

About three years later we find the Bishop delivering this challenge to the Christian conscience: "Who shall be competent to weigh in the scale and to measure by the standard of impartial truth the relative proportions of intermingled good and evil in the great Central Rebellion agitating the interior of this country? What judgment shall we form respecting a race of Iconoclastic warriors adopting some of the externals of Christianity—publishing at Nanking an entire Protestant version of the New Testament in Chinese, and inscribing on their blood-stained banners, borne onward amid the anarchy of desolated regions, the emblems of a religion of mercy and peace?"†

The following comments are made by the historian (Mr. Eugene Stock):—"Much interest was aroused when it was found that the 干王, *Kan-wang* ('Shield-King'), or chief minister, of the 'Kingdom of Great Peace,' was a man named Hung-jin, a cousin of Hung-su-tsuen, who had actually, in former years, been a catechist of the L.M.S. at

* Other writers have stated that many of the deaths at Soochow were suicidal, which appears to be highly probable. If true, it is but exchanging one horror for another, surely no less sickening.

† From "A Charge delivered to the Anglican Clergy in Trinity Church at Shanghae, on March 16th, 1860," by the Right Reverend George Smith, D.D. Bishop of Victoria. (Shanghae: Printed at the *North China Herald* Office, 1860.)

Hong Kong, under Dr. Legge. To him the L.M.S. missionaries sent a friendly letter, and the reply was an invitation to them to go and see him at Su-chow. Mr. Edkins and Mr. Griffith John accordingly went, accompanied by Mr. Burdon* and two others. Graphic accounts of the journey, and of their conversations with Hung-jin, were sent home by Burdon and Griffith John. The Kan-wang frankly acknowledged the defects in both the faith and the practice of the T'aip'ings, and was apparently using his own influence to correct them, though in one matter, polygamy, he had yielded to the general custom. He, himself, proposed prayer with his visitors, himself started one of Dr. Medhurst's hymns, and then himself offered what Mr. Griffith John calls 'an appropriate, fervent, scriptural prayer,' 'that all the idols might perish, that the temples might be converted into chapels, and that pure Christianity might speedily become the religion of China.' Burdon's account is less favourable. He dwells more on the errors of the T'aip'ing creed. But it was clear that Hung-jin sincerely desired the presence of the missionaries to teach the people, and he issued a proclamation which said, 'Missionaries are to travel, and live, and preach everywhere. Railroads and steamboats, fire and life insurance companies, and newspapers are to be freely introduced for the good of China.' Several of the missionaries paid visits to Nanking itself, and Mr. Muirhead, of the L.M.S., was one of those who preached in the streets of the T'aip'ing capital. . . .

"The story of Gordon and his 'ever-victorious army' does not belong to this" (C.M.S.) "history. Suffice it to say that the brilliant young Englishman entered the service of the Chinese Government, organised a kind of irregular 'foreign legion,' officered by Europeans of all nations, and with it practically destroyed the T'aip'ing power within little more than a year, and returned to England to be wondered at as the heroic 'Chinese Gordon.'"†

Referring to the conflict of opinion respecting the atrocities of the war between Imperialists and rebels, and their respective responsibilities thereabout, Mr. Stock says: "The truth probably lies between the two extremes; and Hung-su-tsuen, who killed himself when Nanking fell, was neither the earnest Christian that some thought him, nor the cruel voluptuary described by others. The T'aip'ings were as merciless as

* Afterwards Bishop of Victoria.

† The fidelity with which Gordon served the Imperial Government of China, which was honoured and rewarded by the Emperor with costly gifts; his valour in the field and the numerous cases in which his life was, as it were, miraculously preserved, caused him to be regarded with a superstitious awe, and followed with surpassing confidence by the men of his army. The story has been oft retold, and, like Mr. Eugene Stock, we refrain from enlarging upon it, merely adding that it is pleasant to turn from his onslaughts on the garrisons of the rebel "kings" to his much-loved labours amongst the Gravesend "kings" (as he called them) during the time he was Commanding Engineer Officer there, and gathered around him the waifs and strays of that riverside town, to teach them "the three R's," and impart to them instruction in the Scriptures.

their opponents, and their profession of Christianity shocks us by the blasphemies that too often characterised it. On the other hand, they were vehemently opposed to two things, *image-worship* and *opium*, which, as Archdeacon Moule significantly observes, suggests 'abundant reasons for the malignant hatred with which the movement was regarded by many critics, both ecclesiastical and mercantile.'"

But let us rather judge ourselves. "When the earthquake of the rebellion was over," says Archdeacon Moule, "conspicuous among the ruins were to be seen—as I saw with my own eyes—'the idols utterly abolished' by Chinese hands. The temples were burnt and thrown down, and not a whole image was to be seen in city or country for hundreds of miles. No tongue was raised in defence of idolatry and in praise of idols, and it was admitted with a sad smile of perplexity and despair that gods which could not keep their own heads on their shoulders could not be expected to preserve their worshippers from murder and rapine.

"Did ever Christendom have so golden an opportunity of winning a great heathen nation for Christ? The reason why America, which had already taken the lead in the work of evangelisation, could not seize it was a sufficient one; the Civil War between North and South America was paralysing its efforts. But England? And especially the Church of England? The opportunity was absolutely lost. And when in after years missionaries began to multiply—when, in particular, the men and women of the China Inland Mission spread themselves over the vast interior provinces—they found the temples rebuilt, the idols on their pedestals again, and the great enemy more strongly than ever in possession."

During the twelve years that have elapsed since the foregoing words were printed, what mighty, fresh changes have taken place. We refer, of course, to the "Boxer" atrocities, the murders of missionaries and native Christians, the ravages and desolations, the martyrdoms, the fidelity unto death of these noble witnesses for the Truth; the political movements—the simultaneous passing away of the Emperor and Dowager Empress; the constitutional changes, the demolishing of the old examination halls and the erection on their sites of colleges for the teaching of "Western science," etc.

As I write these words I receive the twenty-third annual report of the "Christian Literature Society for China," containing, as object lessons, four illustrations, viz.:—

1. Old examination cells, Canton (11,616 Cells).
2. Ruins of old examination hall, Honan.
3. New Government School, Canton. (On ruins of old examination halls.)
4. New Provincial Assembly Hall, Honan. (On ruins of old examination hall.)

The Date of the Erection of the Monument.

Referring to the words on page 37, "We have not yet ascertained how early in their occupation of Nanking the Taipings erected the 'Monument of the Beatitudes,'" Dr. Tomonobu Ishibashi, of the Institute for Universal History, in Leipsig University, writes to the following effect.

The date of its erection is given on the face of the Monument, at the top left-hand corner. The words are here presented in the margin in 行書 (running-hand) and the ordinary text into which Dr. Ishibashi reduces them.

庚 *kéng* = the first of the metals (*lit.* "elder brother of metal).

申 *shên* = the Ape. One of the twelve Chinese Zodiac signs.

拾 *shih* / 年 *nēen* = the tenth year, *i.e.* of 或豐 (the Emperor) Hien-fung, viz. A.D. 1860.

The year which is 庚 and at the same time 申 is either 1800, 1860, or 1920. The first-named and the last could not apply to the Monument. Therefore the true date of its erection is ascertained to be A.D. 1860.

I have shown this abbreviation of Dr. Ishibashi's elucidation to a proficient Chinese scholar, now in England, who recognizes its correctness in each particular. We thus learn that the Monument had an existence of only about four years, a circumstance well calculated to enhance our admiration of the zeal and perseverance of Mr. Wylie in securing so important an historical record amid the difficulties and dangers attendant upon a state of rebellion and war.

T. J.

To face p. 37.]

The old order has passed (or nearly passed) away. What shall the new be?

The words of Ezekiel xxxvii. 3, come to our remembrance:

"And he said unto me, Son of Man, can these bones live? And I answered, O Lord God, thou knowest."

It is, however, with Nanking and its remarkable monument we have chiefly to do. This, the ancient capital of the Mings, was captured by the rebels on 21st March, 1853, and retaken by the Imperial troops, 20th July, 1864. One of the first acts of the rebels on obtaining possession of the city was to demolish the renowned porcelain pagoda. In this act was illustrated the working of two features in this rebellion, *viz.*, the iconoclastic zeal which characterised Hung Seu-tsuen and his first adherents, and the greed of treasure and loot which was so universal in the great multitudes who afterwards flocked to their standards. As a Buddhist institution of extraordinarily renowned sanctity, appealing by its graceful form, rising from the natural base to which it gave its name, "Pagoda hill," its angles of coloured glazed tiles reflecting and coruscating the solar beams, evoking the praises of all beholders, and the tinkling of the numerous bells, set ringing by the breeze as they swung from the corners of the roofs of its nine stories, the pagoda, with its numerous, contained, shrines of Buddha, early provoked the zealous vengeance of the leaders, while the real and imagined wealth of gold and precious stones contained within it, secured its rapid demolition at the hands of their numerous followers. We have not yet ascertained how early in their occupation of Nanking the Taipings erected the "Monument of the Beatitudes." It is well known that the Imperialists speedily destroyed it on retaking the city. It had, therefore, we presume, an existence of probably ten years or less.

On the following page we give the text of the inscription in which, for facilitating examination, we show the word 福, *Fu*, "Blessed," printed in red, and have also introduced the numbers of the verses, from Matt. v., at the right-hand top corner of the initial word of each verse. It will be noticed that verse 3 commences with the last word of the first (right-hand) column. The eight introductory words may be thus translated:

天	兄	基	督	救	世	主	曰
(*The* or *My*) Teën	hiung	*Khi* - *toh*		Kéw	ti	Choo	yŭ,
Heavenly	Elder-brother	(Christ)		Saviour-of-the-World			says:

Then follow the twelve words constituting verse 3.

虛	心	者	福	矣	以	天	國	乃	其	國	也
Hü	sin	ché	fu	i	i	Tien	kwŏ	na	k'i	kwŏ	yé.

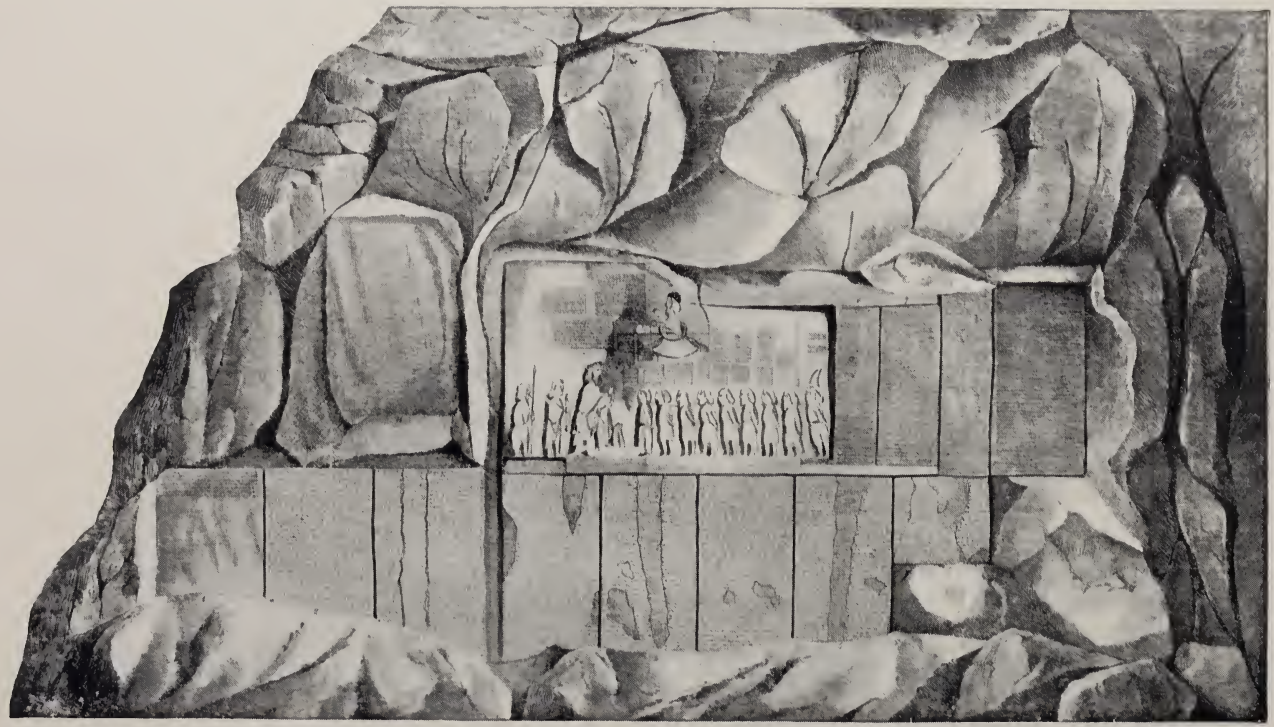
"Blessed are the poor in Spirit: for theirs is the kingdom of heaven."

INSCRIPTION ON THE NANKING MONUMENT OF THE BEATITUDES.

(The word *Fu*, "Blessed," distinguished in red.)

天兄基督救世主曰虛[3]
心者福矣以
天國乃其國也憂[4]悶
者福矣以其將
得慰也温[5]良
福矣以其將
土也饑[6]渴慕義
者福矣以其將
得飽也矜[7]恤
者福矣以其將
矜恤也清[8]心
福矣其將
和[9]平者
稱爲
上帝也
上帝子類
天國乃逐
也爲[10]義而見
者福矣以
而受人詬誶
累惡言誹謗
者
福矣以在
天[12]爾得
賞者大也當忻
受之蓋人窘
先知自昔己
逐然

The small numerals mark the first word in each of the ten verses (3–12) in Matt. v.



The Rock of Bisutun, or Behistun, in Persia engraved with a scene representing Darius, king of Persia from B.C. 521 to 485, receiving the submission of the chiefs of the nations who had revolted, and with inscriptions in the Persian, Susian, and Babylonian languages describing his wars and conquests. This plate is made from the drawing of the rock published by the late Sir H. C. Rawlinson, Bart., G.C.B.

(By kind permission of the Trustees of the British Museum.)

[*Face page 39.*

It will be noticed that the first three characters of 天兄基督, "The Heavenly Elder-brother Christ," are raised above the general line of the inscription. This is an honorific distinction. 天國, "The Kingdom of Heaven," is also similarly marked, but not in an equal degree, being raised only two spaces above the line; while 上帝 (Supreme-Ruler, *i.e.*, GOD) is elevated to four lines above normal. The distinctions here made recall the teaching of John v. 23: "That all men should honour the Son, even as they honour the Father"; also Eph. iv. 10: "He that descended is the same also that ascended up far above all heavens, that he might fill all things."

It will be further noticed that the words of verse 12 are made to commence at the same elevation as those for "GOD." We presume that this was done to emphasise the behest of the Saviour, rather than as an honorific distinction. The Chinese custom of marking these distinctions by the level at which certain words are written somewhat resembles the Rabbinical custom of taking a new reed-pen to write the sacred name, יהוה, "JEHOVAH."

We had thought to give illustration, by examples taken from Dr. Medhurst's translations, of the orthodox Christian teaching which pervades the publications of the Tai-pings. We, however, refrain from inserting more than this one, being the fourth verse in the "Ode for Youth":—

ON REVERENCE FOR JESUS.

Jesus, his first-born Son,
Was in former times sent by God:
He willingly gave his life to redeem us from sin;
Of a truth his merits are pre-eminent.

In speaking of stone monuments (p. 14) we have mentioned "rude cairns, letters carved on the face of the live rock, sculptured monoliths," etc., while, thus far, we have only made particular mention of detached monuments, *viz.*, the Moabite and Rosetta stones, the Nestorian and the Tai-ping tablets.

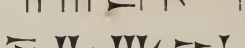
These examples may be said to have been taken from the Near and the Far East. Let us now, in thought, visit the Middle East and pay attention to the records preserved there in cuneiform characters on the Rock of Behistûn, the limestone slabs in the palaces of ancient Nineveh and Persepolis, and the baked clay tablets which formed the libraries of the Kings of Assyria.

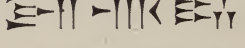
Chiefly from the account printed by order of the Trustees of the British Museum, entitled "The Sculptures and Inscriptions of Darius the Great on the Rock of Behistûn in Persia. A New Collation of the Persian, Susian, and Babylonian Texts, etc.," we cull our information, in the first place presenting the following illustration of

the three versions referred to from the list of proper names on p. lvii. of the work:—

Darius, King of Persia; Gr. Δαρεῖος.

Pers.: , *Dârayavaus,*

Sus.:  , *Tariyamaus.*

Bab.:  , *Da-ri-ia-mus.*

On the main caravan route between the city of Baghdad and the Persian capital of Teheran, at a distance of about sixty-five miles from Hamadan, which is built upon the site of the ancient city of Ecbatana, stands the famous Rock of Behistûn. This name was borrowed by the late Major-General Sir Henry Creswicke Rawlinson, Bart, G.C.B., from the Arabic geographer Yâkûb, who mentions the village and its spring, and describes the Rock as being of great height, and refers to the sculptures upon it. The origin of the name, in its various subsequent forms, may clearly be traced to the earliest known mention of the Rock, that by Diodorus Siculus, who calls it Βαγίστανον ὄρος.

It is almost with a sense of awe that we contemplate the labours of the servants of Darius the Great, in carving the sculptures and inscriptions on this nearly perpendicular rock, at some five hundred feet above the level of the plain, and those of Sir Henry Rawlinson in obtaining the copies and squeezes.* The following abridgment of the story will, perhaps, convey some little idea of the difficulties of the undertaking:—

In 1835 he was sent to Kermanshah as Military Adviser and Assistant to the Governor of that province. On his way thither he passed Hamadan (Ecbatana), and took the opportunity of copying the cuneiform inscriptions which are cut on the face of a rock, in a ravine of Mount Elwend, near that city. From these inscriptions, by independent study, he succeeded in obtaining the key to the values of the old Persian cuneiform signs. During the period of his residence at Kermanshah, from 1835 to 1837, he devoted his leisure to the examination of the inscriptions on the Rock of Behistûn, which is little more than twenty miles from that city. By the end of 1837 he had obtained copies of about one-half of the columns of the Persian text, and the rendering of it which he made at this time proves that he was far in advance of every investigator of the subject. In 1844, accompanied by Mr. Hester and Captain Jones, R.N., he revisited the Rock, and, with their help, he finished his copies of the Persian text, and made a complete copy of the

* In 1904, Mr. L. W. King, M.A., F.S.A., and Mr. R. C. Thompson, M.A., of the Department of Egyptian and Assyrian Antiquities, proceeded to Persia and obtained photographs of the Rock inscriptions, etc., for the Trustees of the British Museum. These are published in the work already mentioned, and edited by E. A. Wallis Budge, Litt.D.

Susian Version.* The difficulty of carrying out the work is best described in his own words:—

"On reaching the recess which contains the Persian text of the record, ladders are indispensable in order to examine the upper portion of the tablet, and even with ladders there is considerable risk, for the foot-ledge is so narrow, about eighteen inches, or at most two feet, in breadth, that with a ladder long enough to reach the sculptures sufficient slope cannot be given to enable a person to ascend, and, if the ladder be shortened in order to increase the slope, the upper inscriptions can only be copied by standing on the topmost step of the ladder, with no other support than steadying the body against the rock with the left arm, while the left hand holds the note-book and the right hand is employed with the pencil. In this position I copied all the upper inscriptions, and the interest of the occupation entirely did away with any sense of danger."

By means no less perilous to the performer, Rawlinson secured copies and squeezes of the Susian and Babylonian versions of the inscription. Thus the Rock of Behistûn was found to resemble the Rosetta Stone, already described, in presenting a trilingual inscription to the investigation of the student; and, as in the case of the Rosetta Stone, the Royal names of Ptolemy and Cleopatra furnished Young and Champollion with the key to the outer door of the secrets of Egyptian hieroglyphs, whereby others were enabled to operate upon the inner locks and bring to light many historical facts of priceless value; so did the skill of Grotefend, applied to the names of Darius, Xerxes, and Artaxerxes loosen the first knot in cuneiform decipherment, while Bernouf, Rawlinson, Lassen, Smith†, and others have continued the

* This reference to another version calls for an explanation, which we make in the words of Professor A. H. Sayce, LL.D., D.D.:—"Some of the monuments were known to have been erected by the Achæmenian princes—Darius, the son of Hystaspes, and his successors—and it was therefore inferred that the inscriptions also had been carved by order of the same kings. The inscriptions were in three different systems of cuneiform writing; and since the three kinds of inscription were always placed side by side, it was evident that they represented different versions of the same text. The subjects of the Persian kings belonged to more than one race, and, just as in the present day a Turkish pasha in the East has to publish an edict in Turkish, Arabic, and Persian, if it is to be understood by all the populations under his charge, so the Persian kings were obliged to use the language and system of writing peculiar to each of the nations they governed whenever they wished their proclamations to be read and understood by them." [From "Introduction to Light from the Ancient Monuments." R. T. S.]

† There is a striking resemblance between the self-taught Orientalists, Alexander Wylie, of Chinese, and George Smith, of Assyrian, researches. Wylie was a cabinet maker, whose desire to be acquainted with the Chinese language received its first encouragement by his meeting with a copy of Premare's "Notitia Linguæ Sinicæ." He then applied himself to learning Latin in order to read it, and having procured a copy of the New Testament in Chinese he devoted himself to the study of that book. In 1846, Dr. Legge, being in London, Mr. Wylie introduced himself to that eminent missionary, through whose recommendation he had a short apprenticeship to the art of printing, and eventually went out to Shanghai, where he superintended the printing of the Scriptures under the direction of Dr. Medhurst. George Smith was a bank-note engraver with a *penchant* for the

exploration, and furnished the world with a wealth of revelations concerning ancient Babylonia, Assyria, and Persia.

How many travellers, to or from the Far East, have turned aside at Cairo to explore the Sinaïtic valleys, and examine for themselves the Rock inscriptions, notably those in the Wady Mukatteb (or "Written-Valley"), which have been so fully described by Pococke, Burckhardt, Laborde, and others; but we must resist the temptation to make a like digression, although to do so would be to enlarge our view to advantage.

Respecting the inscriptions found on the rocks of the Lebanon, a few miles to the north of Beirût, Dean Stanley, in his work, "Sinai and Palestine," says: "The Nahr-el-Kelb—the 'Dog' or 'Wolf' river, so called from the fabled dog, whose bark at the approach of strangers could be heard as far as Cyprus—is marked by the confluence of the inscriptions of the four Empires of Egypt, Assyria, Greece, and Rome, so remarkable both in themselves and in their history. . . . There, side by side, we encounter the figures of the earliest and latest oppressors of Israel—Rameses and Sennacherib. Rameses must have passed by that road at a time when the sacred history had hardly penetrated into these parts. His memorials can scarcely seem more ancient to us than they did to the earliest Grecian travellers. When we trace the well-known Egyptian figures—the King and the God as usual giving and receiving offerings—it is with the same feeling as that with which Herodotus must have climbed up the same pathway more than two thousand years ago. 'In the part of Syria, called Palestine,' to use his own words, 'I myself saw the monuments of Sesostris still standing.'

"But the visit of Sennacherib here recorded is a direct reflection of his scornful speech as reported by the prophet Isaiah, and opens to us a striking historical scene in this portion of Syria. 'By the multitude of my chariots am I come to the height of the mountains, and to the sides of Lebanon; and I will cut down the height of his cedars and the beauty of his cypresses; and I entered into the height of his border, and the forest of his park I have digged and drank waters; I have made a bridge.' 'The multitude of his chariots,' such as they are seen on the Assyrian monuments of the further East, must have wound their difficult way through those romantic gorges, up to the very 'height of the mountain gorges,' and along 'the extreme edges of Lebanon,' along the valley of the streams which he drained off by his armies, or over which he threw bridges for them to pass."

Assyrian cuneiform inscriptions. His interest therein caused him to spare a good portion of many of his dinner-hours in order to repair to the Assyrian galleries of the British Museum, where he copied them, and that with a neat-handed accuracy for which his daily occupation fitted him in a special way. Through the influence of Sir Henry Rawlinson and Dr. Birch, he was appointed assistant in the Department of Antiquities. In 1872 he discovered the Chaldean account of the Deluge on a baked clay tablet from the mounds of Kouyunjik. He thrice visited the ruins of Nineveh, *viz.*, 1872, 1873, and 1876, and died that year at Aleppo, aged thirty-six.

Let us now listen to the voice and seek to improve the lessons given to us by the trilingual inscriptions of Behistûn and Rosetta, the bilingual records of Hsi-Anfu, the paleographic memorials of the Moabite Stone, and that of the mid-nineteenth century in Nanking.

The Behistûn record is of the conquests of Darius the Great; the Rosetta Stone proclaims the fame of Ptolemy Epiphanes; the Moabite, the wars of Mesha, King of Moab; the Nestorian Monument, the far-eastern conquests of the Gospel during the seventh century; while that of Nanking witnesses the benedictions of the Kingdom of Heaven in the very sentences in which they were first uttered by the King himself to his disciples. We would not shut our eyes to the superstitions and human ambitions with which the record is disfigured in the carving,* but while we deplore the intrusion, we would consider ourselves lest we likewise be found guilty. Let those who are harmless of all superstitions and traditions of men cast the first stones at the originators of this witness to the blessings of the Gospel of Christ.

The evil deeds of the Tai-pings have a world-wide notoriety; may we not say a word in commendation of what was good in their first movements, and seek, as St. Augustine exhorts us, to find in any man, "*Aliquid Christi.*"

> The evil which men do lives after them,
> The good is oft interred with their bones.

These words are, perhaps, more often quoted than weighed. The same sentiment is well expressed in the Chinese motto, which we here give *literatim*, in the following example of the "Translation of Chinese Moral Maxims" [London: John Murray, 1823], by Sir John Francis Davis, F.R.S.:—

"The fame of men's good actions seldom goes beyond their own doors, but their evil deeds are carried to a thousand miles distance."

Haou	好	Good
sze	事	deeds
pŏ	不	do not
chü	出	go out of
mun:	門,	the door:
gŏ	惡	evil
sze	事	deeds
chuen	傳	are transmitted
tsien	千	a thousand
ly.	里	ly.

* In the Gospel narrative (Matt. xvii.) we read that on the Mount of Transfiguration, where Moses and Elias were seen talking with Jesus; Peter, having said unto Him, "Lord, it is good for us to be here; if Thou wilt, let us make here three

Were we to carry our investigations farther and deeper into the palaces of the ancient monarchies, upon the margins of which we have been touching, what disclosures they would make to us of the cruelties which were enacted to celebrate the power of the warrior kings who ruled over them. How grateful, then, to turn from such records to the blessings pronounced by Him who spake as never man spake, Jesus of Nazareth, Son of David, Son of Abraham, Son of Man, and Son of God. It was He who said to the Jews: "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of Me."* "To Him give all the prophets witness, that through His name whosoever believeth shall receive remission of sins."† Whose millennial glories are declared so blessedly in Psalm lxxii.

The desert dwellers at his beck shall bend,
His foes them suppliant at his feete shall fling,
The Kings of Tharsis homage guifts shall send;
So Seba, Saba, ev'ry island king.
Nay all, ev'n all
Shall prostrate fall,
That crownes and scepters weare:
And all that stand
At their command,
That crownes and scepters beare.

For he shall heare the poore when they complaine,
And lend them help, who helplesse are opprest:
His mercy shall the needy sort sustaine;
His force shall free their lives that live distrest.
From hidden sleight,
From open might,
He shall their soules redeeme:
His tender eyes
Shall highly prise,
And deare their bloud esteeme.

So shall he long, so shall he happy live;
Health shall abound, and wealth shall never want;
They gold to hym, Arabia gold, shall give,
Which scantnes deare, and dearenes maketh scant.
They still shall pray
That still he may
So live, and flourish so:
Without his praise
No nights, no daies,
Shall passport have to go.

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tabernacles; one for Thee, and one for Moses, and one for Elias." The answer came, not from the lips of Jesus, but from God the Father, who spake out of the bright cloud and said: "This is my beloved Son, in whom I am well pleased, hear Him." . . . "And when they had lifted up their eyes, they saw no man, save Jesus only." May not we apply the instruction to our present study, and while we gaze at the Nanking Monument of the Beatitudes, find the human additions, whether in the inscription or the seal, fade away and the words of Jesus only remain.

* John v. 39. † Acts x. 43.

Looke how the woods, where interlaced trees
Spread frendly armes each other to embrace,
Joyne at the head, though distant at the knees,
Waving with winde, and lording on the place:
So woods of corne
By mountaynes borne
Shall on their shoulders wave:
And men shall passe
The numerous grasse,
Such store each town shall have.

Looke how the sunne, so shall his name remayne;
As that in light, so this in glory one:
All glories this, as that all lights shall stayne:
Nor that shall faile, nor this be overthrowne.
The dwellers all
Of earthly ball
In hym shall hold them blest:
As one that is
Of perfect blisse,
A patterne to the rest.

O God who art, from whom all beings be;
Eternall Lord, whom Jacob's stock adore,
And wondrous works are done by only thee,
Blessed be thou, most blessed evermore.
And lett thy name,
Thy glorious fame,
No end of blessing know:
Lett all this round
Thy honor sound,
So Lord, O be it so.*

Truly, we may say, "David speaketh concerning Him," as well as the Law and the Prophets, while in the walk to Emmaus we find the Risen Saviour Himself, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27).

But we must revert to the trilingual inscriptions, those instruments by means of which the Old-World kings made known their will and behest to their subjects of different tongues and speech. We are constrained to do so because they bring vividly before us that which is recorded in the Gospel by St. John, chap. xix. 19–22: "And Pilate wrote a title, and put it on the Cross. And the writing was,

JESUS OF NAZARETH THE KING OF THE JEWS.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and

* From "The Psalmes of David, translated into divers and sundry kinds of verse, more rare and excellent for the method and varietie than ever yet hath been done in English. Begun by the noble and learned gent. Sir Philip Sidney, Knt., and finished by the right honorable The Countess of Pembroke, his sister." [Chiswick Press, 1823.]

Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews. Pilate answered, What I have written I have written."

The event recorded by this inscription marks the centre of the revealed ways of God. It was pointed forward to in the promise conveyed to our first (fallen) parents, in the words which "the Lord God said unto the serpent: 'I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel'" (Gen. iii. 15). It was the burden of every prophecy, as the Saviour Himself said: "Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 26–27). From that day it has been the subject of the testimony of all His witnesses, as He commanded them on the day of His ascension. "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8).

But, although no longer seen on earth, His word tells us of a door opened in heaven (Rev. iv. 1), and in the next chapter is revealed the Lamb as it had been slain, in the midst of the throne, and then is made known the language of the "New Song": "Thou art worthy to take the book and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands,* saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever" (Rev. v. 11–14).

* This expression, "ten thousand times ten thousand and thousands of thousands," so glorious in the connection where we meet it—the description of the heavenly choirs joining in singing the song of redemption—appeals to us, in a peculiar way, respecting China as a mission field. Expressed in ordinary arithmetic formulæ, 10,000 × 10,000 = 100,000,000 — one hundred millions. Now, the population of China is four times as numerous, and may well, therefore, be contemplated under the full expression, "Ten thousand times ten thousand and thousands of thousands." What a thought for the missionaries who "go down the mine"—as Carey said of India—and those at home who "hold the ropes"—to complete his simile.

Thus is Calvary the centre, not only in the world's history, but also in heavenly glories yet to come.

The inscription, as we have seen, was written in Hebrew, and Greek, and Latin; while St. John informs us it was read by many of the Jews, some of whom, there is no doubt, although dwellers in other lands, but at the time having come to Jerusalem at the feast of the Passover,* were better able to read the Greek, and in some cases the Latin, inscription than the Hebrew. If Moses when he drew near to behold the "great sight of the bush which burned with fire and was not consumed" was bidden to take the shoes from off his feet, because the place whereon he stood was "holy ground," shall not we with the greater reverence contemplate the further teaching of this inscription.

Does not the Hebrew form remind us (in the mystery of the Cross of Calvary) that "Salvation is of the Jews" (John iv. 22), while the Greek and Latin carry our thoughts to the Saviour's words: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd" (Chap. x.; 16 R.V.).

Having presumed to begin commenting on the glories of Calvary, when shall we dare to cease? We are constrained to add at least this thought, that whereas the Hebrew, Greek and Latin inscriptions bore witness to all men in the tripartite divisions of religion, learning and political authority, the glories which belong to Him who was the centre of that scene—glories which shall not only expand through everlasting ages, but, as at Pentecost, by the power and grace of the Holy Ghost, even those glories made known unto Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, etc., while in our own day the number of nations and tribes who learn those things in their own tongues wherein they were born is yearly increasing. Before quitting the subject, we pause to reflect how great is the contrast between the scenes on Mounts Gilboa and Calvary. On Gilboa, we behold the first (but *disobedient*) King of Israel (through his disobedience, cf. 1 Sam. xiii. 13, 14; chap. xxviii., etc.) slain there. The effect of this death (through disobedience) on the soul of the man of God we learn in the words of David in

* The words of Deut. xvi. 16 yield special instruction in connection with these considerations: "Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." It was in the midst of the concourse gathered in Jerusalem during the last-named of these feasts that "Jesus stood and cried, saying: If any man thirst, let him come unto me, and drink" (John vii. 37). At the first-named (the Passover) the solemn events now under consideration occurred; and at the second (Pentecost), multitudes of Jews, devout men, out of every nation under heaven, heard in their own tongue wherein they were born the wonderful works of God declared unto them by the disciples of the crucified and risen Jesus of Nazareth (*cf.* Acts ii.).

2 Sam. i. 19–27: "The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. . . . . How are the mighty fallen and the weapons of war perished!"

How complete the contrast in the case of Him who died on Calvary; who was "*obedient* unto death," (Phil. ii. 8); Who had power to lay down his own life and power to take it again (John x. 18), and, after His resurrection, commanded his disciples to proclaim in "all the world" the story of Calvary (Mark xvi).

It is, we believe, the common consent of Bible students that the Gospel by St. Matthew was written in Hebrew, that by St. Luke in Greek, and that St. Mark wrote his in Latin. In conformity with this view, we here present the inscription under notice (*i.e.*, Matt. xxvii. 37, Luke xxiii. 38, and Mark xv. 26) thus:—

זֶה יֵשׁוּעַ מֶלֶךְ הַיְּהוּדִים

ΟΥ̓ΤΟΣ ’ΕΣΤΙΝ ‘Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ’ΙΟΥΔΑΙΩΝ.

REX JUDÆORUM.

We learn from Deut. xxi. 23 and Gal. iii. 13 that He who hung beneath this inscription was accursed of God on account of our sins. Upon that scene came darkness for three hours, at the end of which Jesus cried: "It is finished," and "Father into Thy hands I commend My spirit." That darkness is passed, and from amongst multitudinous and unending beatifications to which the Scriptures bear witness, we select Ps. lxxii. 17 and read, in trilingual form:—

Πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν.

All nations shall call Him blessed.

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